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CENTURY**

A Journal of Religion

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By Bishop F. J. McConnell

**THE PRESBYTERIAN GENERAL
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The Eucharistic Congress

An Editorial

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EDITORIAL

OVER IN NEW YORK the other day a scholarship was awarded an American student named Raymond Wilson. Nothing unusual about that. A great many scholarships are awarded in New York, and Mr. Wilson, a graduate of Ames college, Iowa, has had his full share of them. But it is doubtful whether there is in all the world another scholarship available like the one given Mr. Wilson. It is called the Japanese brotherhood scholarship. The funds for its maintenance have been given entirely by Japanese now in this country. Some Japanese firms have contributed, but by far the greater part of the \$1500 which represents the annual income is the gift of students who, in most cases, are themselves struggling for the education which they covet. They have given this money in order that, every year, some American student, chosen as typical of the best in American student bodies, may go to Japan for a year of research work in some Japanese university. They frankly acknowledge that they are more concerned in having the holder of the scholarship come to know Japanese students intimately than in having him do detailed scholastic work. In other words, here is the living expression of a group of young people

that, if the life from which they come can once be understood, it will be appreciated. And with understanding and appreciation, these Japanese students confidently expect that all danger of trouble between the two countries will disappear. But it will be surprising if this scholarship is not interpreted in some quarters as a cunning effort to hoodwink the people of the United States.

Social Workers and Their President

THE CHOICE of executives for many organizations is a matter of little moment. Not so with the recent election of a president by the national conference of social work, which has just concluded its annual session. In this, the largest and most powerful body dealing with the social problems now before this country, the presidency has been bestowed on Mr. John A. Lapp, of Chicago. Mr. Lapp is, with Father John A. Ryan, the director of the department of social action of the national Catholic welfare conference. It is not only exceedingly significant that a member of the Roman communion should have been placed in this position at the present moment, but it is even more worthy of notice that that communion is producing social leaders with the vision and wisdom which characterize Mr. Lapp. Some measure of the man was indicated by the impromptu speech which he made at Cleveland, when suddenly called to the platform. "I shall not," said the new president, "put my individual conscience in cold storage, and I shall insist on speaking my beliefs. And this is what I believe: I believe in social action. I denounce the attempt to decry legislative action when the only remedy that can be given evils is legislative action. Those who applaud the doctrine that congress and the state legislatures should adjourn for ten years applaud the abdication of representative government. I believe in civil liberty, not merely for the strong but for the weak who most need protection. But I do not go so far as to declare that any action can be justified by the pretext of individual liberty. I do not believe that a man has the right to drink or to get drunk. I do not put the right to get drunk among those great fundamental liberties guaranteed to the people by the constitution. I am a prohibitionist. I believe in the complete enforcement of the Volstead law. I stand for justice first of all, and especially for justice to children, and I believe that the twentieth amendment to the constitution, providing for the prohibi-

tion of child labor, ought to be ratified as quickly as possible." Under leadership of this temper the social workers of the country will find themselves in a position of constantly increasing influence. We congratulate Mr. Lapp on his election; we congratulate the conference on possessing Mr. Lapp.

Now It Is Cummins!

WHAT IS THE USE of trying to add to the columns of pontifical explanation of the Iowa primary now appearing in our contemporaries? The people of Iowa, for a host of different reasons, made up their minds that Senator Cummins was too much of a tired progressive to represent them, and chose former Senator Brookhart as the republican nominee. This is probably equivalent to an election, for the republican machine will hardly go to the lengths it did to secure the choice of the democratic nominee in 1924. So the regular republican majority in the senate continues to dwindle. The list of casualties is evidently getting on the nerves of the politicians who still have to face a primary test. They listen to all the explanations which are being given, and they derive such comfort from them as they can. But they would be less than human if they failed to note that, in the record, the single common denominator so far has been that every senator who voted to have the country enter the world court—McKinley, Pepper, Stanfield, and now Cummins—has been defeated, and that Watson and Robinson, who flopped so conspicuously off that band-wagon, were renominated. The next important court senators to face the polls will be Lenroot in Wisconsin and Butler in Massachusetts. At the time the President signed the world court adherence, *The Christian Century* expressed the hope that the issue might be regarded as settled, at least until a revision of the constitution of the court itself might become possible. It is evident, however, that the popular mistrust, and perhaps lack of information, on the court is keeping it a very live issue in American politics.

Carrying on the Fight Against School Drill

WITH EVERY WEEK the protest against compulsory military training in schools and colleges gathers force. What are generally known as optional drill leagues are being formed on a large number of campuses. In Massachusetts, a committee of the highest standing has made public a survey of the conditions in that state which calls on the citizens for action. Among the signers are to be noted Mr. Willis J. Abbott, editor of the *Christian Science Monitor*; Bishop William F. Anderson, of the Methodist church; Katherine Lee Bates, of Wellesley college; Dr. James Gordon Gilkey, of Springfield; Dr. Henry K. Sherrill, of Boston; President W. A. Neilson, of Smith; Dean Roscoe Pound, of Harvard; Prof. Francis B. Sayre, of Harvard; Rev. Harold E. B. Speight, of Boston, and President Mary E. Woolley, of Mount Holyoke. Carefully documented agitation of this kind is sure to have its effect. In the meantime, as heartening an act as any has been the

pronouncement of the administrative committee of the federal council of churches, putting that great body squarely against all military training in high schools, and compulsory training in colleges. The federal council promises to produce a booklet which will give the argument on both sides of the case, that for the continuation of the present system being presented by Major-General Charles P. Summerall. But the conclusion to which the council itself has come is summarized in its statement that the situation as it now stands is "foreign to the aims and ideals of our educational system." Defense day has gone; militarism in schools and colleges will follow.

Dr. Seiple Talks Peace

DR. SEIPLE, not long ago the Austrian chancellor, has been saying some very practical things about the way to peace. He warns against thinking that "talking about co-operation means cooperation," or that "enthusiasms about international understanding already is international understanding." It is not a matter of "feeling and dreaming," but the object of real, conscious work: "we do not overcome international differences by a vague cosmopolitanism—we do not do away with race conflict by refusing to use the word race." Dr. Seiple finds the problem of Czech, Pole, German and Italian, living together in his little corner of the world, fraught with the difficulties that tough unthinking human nature thrusts upon men of goodwill. He pleads that each shall be allowed to cherish his traditions for all that is good in them and to develop his own culture in his own way, but that men of goodwill shall strive to lead each people to recognize the good in the others. Above all he finds the tendency to boast of superiority to be a narrow and ignorant type of nationalism, and reads his German confreres a lesson on this point. He finds in the "great social awakening" of our time "a specter" which has become a giant in a day and now "threatens to push man into the abyss" unless he can establish social understanding. When the spirit of democracy suddenly seizes upon the souls of millions who have been compelled to respect authority it requires careful guidance or it may use its new found strength to undo itself. A blundering, half-enraged giant may destroy his own liberties in the very act of reaching out for them. So the chancellor pleads "for agreement in the social sphere," and argues that "agreement involves a measure of compromise," not mere compromise, for that means "a minimizing of difference—a patched up job," but of sacrifice in which each shares of his own with others in wearing the yoke together. He lays the task of leadership upon those "who in virtue of their intelligence do not act upon instinct, but with a realization of the way they are taking."

The Denominational Spirit Acknowledged

SUCH PERSONS as believe that the denominational divisions which now mark American protestantism are about to pass away within the near future will do well to consider the case of the student fellowship of religious liberals. The younger generation of church members—such

as found voice at the recent Evanston conference—should pay particular attention to this incident. Here was a body formed from the young peoples' societies of the Universalist and Unitarian churches. Its organization seemed to meet the very conditions which the Evanston discussions settled on as necessary for such bodies if they are to attract modern youth. Yet the federation now votes itself out of existence, and such funds as it has revert to two denominational societies. The comment of Dr. Harold E. B. Speight, of King's chapel, Boston, in making the official announcement, is illuminating: "In spite of the well-known impatience of students with denominational rivalries, wasteful overlapping of religious work, and over-subtle distinctions between theological watchwords, there are only a very few who are enough concerned to do anything about it; so the S.F.R.L. has been building precariously upon a foundation that is not broad enough to sustain the large structure of the architects' vision. It appears from the experience of the S.F.R.L. that most of those who are leaders in liberal churches and their national organizations prefer to work along denominational lines. Their judgment is, of course, their own prerogative and they have the advantage of easy access to material resources without which no extended program of promotion is possible. . . . Whether, years hence, the present denominational constituencies will take satisfaction in the thought that between 1923 and 1926 an infant organization which was attempting to give practical effect to a general desire for friendly cooperative relations among all liberals was ignored, repudiated, treated as a competitor, and frozen to death, also remains to be seen."

An Aftermath of the Axham Case

REFERENCE was recently made in these columns to the case of Dr. Axham, whose name was stricken from the British medical register for acting as anesthetist to Sir Herbert Barker, of London. Dr. Axham came to the assistance of Sir Herbert years ago, when the now famous manipulative surgeon was still a humble bonesetter. After years of effort to obtain reinstatement, Dr. Axham died two months ago still technically debarred from his profession. The New York Times now prints a long dispatch which shows that Dr. Axham dead is more influential than was ever Dr. Axham living. For the president-general of the British medical council has recently announced the appointment by the king of a layman, Mr. E. Hilton Young, as a member of the council, and it is admitted that this action—provided for at the constitution of the council, but never hitherto taken—comes in response to the criticism of the body expressed in parliament and press because of the Axham case. The government lets it be known that, by the appointment of Mr. Hilton, it will in the future have lay opinion represented in the deliberations of the council. In making the announcement Sir Donald MacAlister vigorously resented "factitious agitation against the council as an independent tribunal, instituted by unqualified persons under cover of Dr. Axham's name, but joined in by many who, ignorant of the facts, were moved to laudable compassion for his age and infirmity." He also attempts to explain the legal technicalities which delayed action in the

case of Dr. Axham, and expresses regret that death removed that case beyond the jurisdiction of the council. All of which is as it is. The main fact is that the medical council now contains a new face.

How to Celebrate a National Holiday

IF A NATION can be said to have sacred days, then Memorial day is the generally recognized sacred day of the American year. Other holidays may call forth livelier emotions; Memorial day is not so much a holiday as a holy-day. It is a day dedicated to the memory of the men who have given their lives for their country. And as the awful waste and futility of war has been borne in on the minds of Americans, to the thoughtful portion of our population Memorial day has become increasingly a day on which vows are renewed that "these dead shall not have died in vain," but that in place of the insanity of arms there shall be set up in the earth an arbitrament of justice and right dealing. Obviously, this new note in the celebration of Memorial day does not appeal to our jingoes. They want such a day to stir men's hearts for future bloodshed. The cry of President Harding, standing before that long line of flag-draped coffins: "It must not be again!" is the one cry they wish drowned out. How are they to drown it? A sight of the editorial columns of the Chicago Tribune on Memorial day, 1926, suggests the answer. For the Tribune, with that directness which is to its credit, devoted the day to a consideration of the chances for a war between Japan and the United States! And that is one way in which to celebrate a national holiday.

Business Training For Ministers

THE CHICAGO THEOLOGICAL SEMINARY is making a somewhat startling departure in its program for the summer quarter by offering courses in business administration as applied to the work of preachers. That such instruction would be of incalculable value to many ministers is not to be doubted. At least half of the work of the pastorate is in the line of executive and administrative activity. Few ministers are prepared for such duties, and the results are often depressing. Many preachers have no skill in utilizing the abilities of their people in the organized work of the church. The "one man" institution is shorn of power that it might easily possess if the pastor knew how to set his efficient members to appropriate tasks. The courses offered by the seminary include treatment of such subjects as the minister's office, its organization and equipment; his correspondence, files and records, his use of time, his personal conduct, appointments, bills, investments; his staff, paid or volunteer, and how to secure their cooperation; conventions, conferences and special meetings, care of church property, financial campaigns, church advertising and publicity; building a new church; the minister and his young people; the minister and his men; the minister and the women's groups; pastoral calls; church officials; clerical habits and manners; weddings and funerals, the conduct and the follow-up; community relationships,

lodges, politics, outside interests; dealing with misfits; the minister's home life. The mere reading of such a list of items will remind most preachers of occasions when a little training would have been of immense value.

Electoral Reform

In Japan

JAPAN is preparing for her first election under universal manhood suffrage. The belated state of political democracy in the island empire is shown in the lateness of this reform. Even now it is confined to males of twenty-five years and over. The Latin nations seem belated to be only just now taking steps to give women the vote, but Nippon is only arriving at manhood suffrage. This is not due to the illiterate character of the Japanese people. A larger percentage of them can read and write than in most Latin countries. The late mikado promised that there would not be an untaught child in his realm when his reign closed, and he very nearly realized his dream. A nation can change its institutions in a generation, if it is a matter of conforming to those that enlightened mankind has made universal, but it can do it only when the generation in power puts the idea beneath the change into the instruction of the children. The older generation in Japan put the idea of material re-equipment into the instruction of their youth, but they clung to their ancient political traditions of reverence for the mikado and the genro. Thus they have remained where England was two hundred years ago, so far as relative power in lords and commons is concerned, and the monarch and the genro have been supreme. The genro has been composed of the elderly heads of the old ducal families. No serious official move has been made until they have held council and approved, but they are now all gone excepting only one or two very venerable men. Democracy must not expect too much from the increased millions of electors in Japan. Multiplying voters by four will not immediately make Japan a democracy. The recent arbitrary suppression of efforts to organize a labor party shows that ancient ways remain to govern even after modern forms are adopted.

Shall We Practice

What We Preach?

THE UNITED STATES has been participating in the preliminary disarmament conference at Geneva. The conference was not expected to accomplish anything—except perhaps to smoke out France and Mussolini—and it has lived up to the expectations. It became necessary, however, for Mr. Hugh Gibson, head of the American delegation, to present the official point of view of this government on the disarmament issue as it now stands. This proved to be a belief that there are large areas of the earth's surface in which the dangers of conflict are so remote that immediate local disarmament can take place. Even if it is impossible to work out a scheme of world disarmament, said the American government in effect, the nations cannot escape their obligation to make limited treaties, covering the territories where these are clearly feasible. In the same week during which Mr. Gibson was preaching this sermon to Europeans at Geneva, the naval appropriations bill was being rushed through congress.

This bill provides for the sending of naval missions or forces to South and Central American countries under terms so loose that even armed expeditions would probably be included. A previous naval mission to Brazil succeeded in bringing to an end an armament truce which had lasted for more than a generation. With what pretense of candour can we preach limited disarmament in one place and appropriate for missions which invariably encourage new armament, all at one and the same time?

The Eucharistic Congress

THE EUCHARISTIC CONGRESS meeting in Chicago, June 20 to 24, is a profoundly religious event.

It may be, and doubtless will be, several other things besides. It will be a display of vast ecclesiastical power, great hierarchical prestige and gorgeous ceremonial—none of which has necessarily much to do with religion and all of which have at times been hostile to it. But to estimate this gathering on the basis of those visible and spectacular qualities alone, as protestants will perhaps be inclined to do, will be to miss the full significance of it. It may be true that, when the promoters of such an enterprise give it so much pomp and splendor by way of making it impressive, they have no right to complain if outsiders give the chief place to the pomp and splendor in their valuation of it and are impressed or depressed according as they consider the wealth and glory of the Roman church a fortunate or an unfortunate thing for the world.

But the deepest meaning of the eucharistic congress does not lie in the fact that the fifteen visiting cardinals will travel from New York in what is said (by the press agents) to be the most sumptuously equipped special train ever run on an American railroad; or that the monstrosity in which the consecrated host will be carried is an elaborate and showy piece of jewelry three feet high, its upper part representing the rays of the sun and its base "emblazoned with the coat of arms of Cardinal Mundelein flanked by the figures of St. John the evangelist and Melchisedek"; or in the jeweled and embroidered robes of the more than five hundred bishops who will participate in the ceremonies. At bottom, the meaning of the congress is that, by this magnificent gesture, the Catholic world is reiterating and emphasizing its faith in the living presence of Christ in the world.

Most protestants also hold to that faith, though they would define it in quite different ways. To them the specific localization of the present Christ in the consecrated bread and wine of the sacrament seems to be both untrue in fact and a hindrance rather than a help to the realization of his spiritual presence. The Catholic feels that the protestant is denying the presence of Christ altogether by denying his corporeal presence in the miraculously transformed elements. Nevertheless, there is a basic common faith in the reality of the presence of Christ as a spiritual influence in the world today. However much he may deplore what seems to him a superstitious formulation of that faith in the doctrine of transubstantiation and its embodiment in the ceremony of the mass, the protestant will show religious insight as well as a broad spirit of tolerance toward varia-

tions of dogma and ceremonial by recognizing this underlying common faith. It will be well, therefore, for protestants not to allow their emotions to be entirely exhausted in scorn of seemingly—and perhaps really—superstitious performances, as it will be well for Catholics not to feel too much reprobation for those who reject their specific dogma. It is a central fact of the common faith which is the chief thing celebrated by the eucharistic congress.

But of course, as we have said, for Catholics the presence of Christ in the world gets its most definite expression and, for purposes of worship, its most useful embodiment in the miracle of the mass. Our former statement must therefore be amplified to read thus: In the eucharistic congress the Catholic world is emphasizing its faith in the living presence of Christ in the world, especially as embodied in the consecrated host in the eucharist.

Here most protestants will part company with the attendants at the congress. For us, the bread and wine of the communion are symbols of the body and blood of the Lord, and the use of them is a symbol both of his sacrifice made and completed on Calvary and of the spirit of fellowship among his followers. Some of the early reformers did not accept this simple and non-miraculous interpretation of the words, "This is my body." Luther did not. His view differed from the Catholic view only in that he held that, by the act of consecration, the real substance of the body of Christ was added to the substance of the bread and wine instead of being substituted for it. So between Luther and the Catholics there was no issue as to whether the communicant received the actual body of Christ. They agreed on that. The only issue was as to whether he also received actual bread. Luther affirmed this and the Catholics denied it. Luther also took the words of Jesus so literally that he asserted that in the consecration the bread became the body of Christ (but not his blood) while the wine became his blood (but not his body), so that the communicant must receive both kinds in order to receive both the body and the blood; while Catholic doctrine held that each element became the complete and undivided body-and-blood of Christ, so that communion in one kind was sufficient.

But it is not merely the body of Christ which is conceived by Catholics as present in its invisible substance beneath the visible and tangible qualities of bread and wine. His living presence is there also. The presence of his actual body seems to them guaranteed by a strict interpretation of the words, "This is my body," but it is not quite clear how they prove this larger doctrine. Perhaps it is by inference from the fact that his soul was still in his body when he spoke these words. At any rate, they are equally sure of it. A Catholic writer says:

The Catholic believes with unshakable conviction that the bread and wine over which the priest utters the words of consecration become, without losing the outward appearance of bread and wine, the actual physical body and blood of Jesus Christ; that they are to be adored and prayed to precisely as Jesus Christ is adored and prayed to on the great white throne in heaven.

And another Catholic authority says: "That which was, and to all appearances is, but bread and wine, becomes the body and blood, soul and divinity of Jesus Christ. Christ is actually present upon the altar, in entirety, in either species.

The consecrated host, or small white wafer, is adored as the living presence of Jesus Christ. In other words Catholic belief has it that Christ himself is actually living and present in the blessed eucharist just as he was actually living and present at Bethlehem or Calvary."

The definite purpose of the eucharistic congress, then, is "to manifest publicly love, fealty and devotion to Jesus Christ present in the eucharist" and to promote a more general and more hearty devotion to the eucharist. This statement introduces two additional factors. The first is publicity and the second, which is like unto it, is propaganda. Publicity is of the essence of it. The thing is not to be done in a corner, nor behind closed doors, nor in the presence of only those who are of like faith. It is to be taken out-of-doors. It is to be done in the eye of the world. The believers are to bear witness to their faith not only to other believers but also to unbelievers. Since it is to be a public manifestation, every possible means must be employed to let the public know what is going on. That is where the bishops and the cardinals come in. The movements of a bishop have news value; and a cardinal in this country simply cannot be kept off of the front page. The great service in the stadium in Grant park, the procession, the elaborate and spectacular regalia, the great silver monstrance, the cardinals' "red train," the window cards, the decorations, the hundreds of columns of newspaper stories—which do not come altogether by chance—all of these things are factors in "manifesting publicly." Nothing can be manifested publicly unless the public's interest is aroused. One may criticize the taste of some of these things, as one may on aesthetic grounds criticize the orchestration of Salvation Army music with its characteristic over-development of the percussion department; or one may feel that some of them, while undeniably attracting attention, will produce an unfavorable impression. Seekers of publicity must always run this risk. But viewed solely from the standpoint of "manifesting publicly," they are all highly effective. The public may not know yet, and a great part of it may never know, what the eucharistic congress is all about, but it knows that it is coming and it will know when it arrives. The cardinals' train alone would guarantee that.

There are some highly placed Catholics who regret the gorgeous luxury of the cardinals' train and perhaps still more, the rather sensational newspaper publicity which it has received, though of course the whole purpose of it is publicity. It seems questionable taste to give these visiting "princes of the church" a setting apparently designed to overawe beholders by a degree of splendor which suggests a monarch or a royal family making a tour of state through their dominions. And besides, instead of being overawed, common people may be rather repelled by the luxury of the lords spiritual. It has happened before. The overworked alabaster cruse of precious ointment is not always a convincing argument. Most Catholics, however, will consider that the splendor of the cardinals is merely a manifestation of the dignity and power of the church. A year or two ago in the old town of Villeneuve, across the river from Avignon, we were talking with a little French nun about the magnificence of a cardinal's palace in Avignon in the days when the papal court was there. She smiled, quite complacently, as she glanced around at the whitewashed walls of her hospital,

and said: "Oh, well. It's all right. He was a prince of the church, you know."

It is only one step, and a short one, from publicity to propaganda. It will be a propaganda not of argument but of appeal to the imagination. A Catholic informant says that one purpose of the congress is "to make manifest the character of the church as a world-wide institution." It will do that, quite truly and legitimately. And it will demonstrate its power, wealth and numerical strength. It will advance the prestige of Catholicism and doubtless win adherents and confirm the wavering by a contagion of enthusiasm and by the double appeal of numbers and ceremonial. It will be the same kind of argument for the Catholic system of doctrine and practice that the glamor of a marching column and a military band is for war. Mr. McCutcheon had a cartoon the other day showing how, when enlistments are called for, the citizen is deaf to the appeals of patriotism and reason but leaps to arms at the sound of a bugle. In the presence of colorful ceremonial crowds of pilgrims, hundreds of high ecclesiastics—and one hears that a hope is still cherished that the pope himself will come secretly and suddenly disclose himself—men will be a little less inclined to ask themselves whether the faith which all these millions are "manifesting publicly" rests upon a reasonable foundation.

Shipwreck

IT IS A GREAT THING for a man to be well laid in his grave. That was the sentiment expressed years ago by an obscure minister in England. But the words were heard and repeated by a noted writer, and they are words to stick in the mind. For every now and then comes the news of some moral collapse that brings a sense of utter forlornness, and causes the sky to darken at midday. The daily prints bring us accounts of crimes without number, crimes of every sort and degree. To such recitals we grow accustomed or calloused. But the story of a moral bankruptcy on the part of one known and honored leaves us helpless and agonized, stricken with a blinding paralysis of pity and regret. Then we come to the solemn discovery that for some at least of the most valued and trusted of men there is no assured and permanent safety from temptation. The saying of Solon to Croesus comes back across the centuries: "I can only tell whether your life has been good after you are dead." Truly it is a great thing for a man to be well laid in his grave.

Naturally the men in whose lives a moral downfall is nearest irreparable are those devoted to holy things. The world is yet young and crude in its ethics, and easily overlooks the moral lapses and social sins of men of the secular callings. Indeed, there is a suggestion of bravado and adventure in much of the talk of departures from virtue. This goes so far at times as to include women in the range of its indifference to standards of personal integrity. The literature and the gossip of the time abound in broad and tolerant allusions to the right of men and women alike to live their own lives, exempt from the rules of good breeding and noble living. But all sorts of people appear to agree that a minister of the gospel, or a leader in any manner

of religious service, takes a fatal step when he shatters his vows of personal integrity and begins to trifle with the great loyalties. That is the tribute which even vice pays to virtue.

There are apparent disasters that may overtake a man in a holy calling, a minister, a teacher of religious disciplines, a leader in the work of the church, and leave him with the power of recovery. Physical prostration, mental weakness, the overcoming power of intoxicants or narcotics are all forgiven and forgotten when they are conquered and put resolutely behind. Even financial indiscretions into which ministers are sometimes betrayed, though foolish and blameworthy, are not past repair. But from the moral lapses, sexual indiscretions, sins that ruin reputation and mar character, few men regain their standing. There is a blight upon them to the end. They may attempt to face out the situation with bravado, or may accept the inevitable and disappear into other work. It is usually the same. Their usefulness is at an end. There follows them through life the haunting shadow of a great mistake.

At first this seems a harsh judgment for life to pronounce. Moral turpitude is not the worst of offenses. All the great teachers have made this clear. Jesus looked with forgiving solicitude upon men and women socially delinquent, while he spoke biting words of the proud and unbrotherly. Dante placed the sinners betrayed by passion in the outer ranges of hell, while for the vicious, the revengeful and the treacherous were reserved the depths of the pit. But the centuries have built up a standard of chastity and integrity under the leadership of Jesus which is too precious to be lightly impaired. If the subtler and more despicable vices of malice and falsehood receive at last the greater condemnation, not less surely do the sins against the sanctities of purity, domestic virtue and the laboriously acquired decencies of the social order meet their merited and their inevitable rebuke.

Not every transgressor is found out, and in that soothing reflection refuge is found by the yet undetected. But they always walk on the edge of the abyss. For the sin of today makes easier that of tomorrow, and the moment of self-promised amendment rarely comes. It requires a profound shock of disillusionment, or the quick anguish of an annihilating terror to awaken the Tannhauser who has yielded himself to a great temptation from the delights and the enthrallment of the Venusburg. When can there ever be safety from discovery and disgrace? In any moment of the night or of the day the curtain may be pushed aside, and the skeleton disclosed. There is no safety in any most secret meeting place. At the last it is but a rendezvous with death.

And even if it were capable of the most inviolable secrecy, this sin of moral betrayal would only be the more disastrous. In that case the soul of the sinner, and that of his companion, whether accomplice or victim, are sure to wither with the blight of abandoned ideals and degraded sanctities. Might it not be better for the transgressor who has forsaken the way of virtue to meet open discovery at once and take the penalty, of whatever sort? Noblest of all, the absolutely only safe and saving way, is the path of resolute abandonment of the sin, repentance and amendment. Something can be kept from the wreck by that high resolve.

No one lives to himself. The tragedy of a moral shipwreck is sad enough. All souls that are sensitive enough to be above the level of delight in scandal are shocked at the downfall of an honored life. But there are poignancies far beyond imagination that are the inevitable experience of friends, colleagues, intimates, to whom the news comes with the numbing surprise of a letter with a black seal. And then there is the bitter agony of those who have been linked with them in the tenderest of ties. Irrecoverable disaster has come at a time of life when they seemed to be absolutely safe, when they were fortified completely against the greater temptations. There is no tragedy on earth like that.

History, biography and literature are vocal with examples of moral shipwreck. Names that in humbled pity one would rather forget come to mind. Modern novels are filled with recitals whose depressing details leave one disheartened and astonished. But the older writers had the better mastery of the meaning of sin, and its blighting effects upon character. Hugo and Hardy can trace such histories. But most of all George Eliot. She was interested in the facts, but far more in their motives and results. And she has dealt with the problem in more than one of her works, especially in "Felix Holt" and "Middlemarch." There is portrayed the sudden sense of exposure after all the fatal illusions of safety, the rushing knowledge like the agony of terror which fails to kill, and leaves the ears open to the returning wave of execration. And this knowledge comes home not to the coarse mind of a criminal, but to the susceptible nerve of a man whose intensest being lay in such mastery as the conditions of his life had shaped for him.

The contemplation of an overthrow like any of those of which we know leaves in no sensitive mind any flattering glow of complacency, but only a humbling sense of the depths to which good men can fall, and the consciousness that every man, the highest and the noblest, carries within him that which unwatched and held in vigilant leash may bring him to moral ruin. "But for the grace of God, there go I." Let him that thinketh he standeth. . . .

The Observer

The Layman as Theologian

I HAVE JUST BEEN READING a little book called "Fundamentalism versus Modernism" by James W. Johnson. The book is interesting, being a plea to fundamentalists and modernists to cease their warfare on the basis that the eternal gospel is held with equal conviction by both and is independent of the contentions of either party. Both sides should recognize this and while holding with firmness their own convictions, recognize the rights of both to remain in the church and preach the evangel of the love and grace of God manifested and mediated through Jesus Christ. Miracles may or may not have happened. Their happening does not prove this eternal fact; their not happening does not disprove it. Perhaps the most interesting chapter is the one in which the author shows that whether Christ was born of a virgin or not, God was incarnate in

him. The incarnation does not rest upon the fact of how Christ was born but upon the presence of God unmistakably in him. But the interesting thing is that the book is written by a layman, for Mr. Johnson belongs to that group of men euphemistically styled "steel kings."

The reading of the book set me to thinking about the layman as a religious thinker. Once an English friend said to me that he was struck by the fact that the laymen in America did not seem as interested in religious thought as the British laymen did. He mentioned some laymen in Britain who had made valuable contributions to theology—Henry Drummond, Benjamin Kidd, the duke of Argyll, Mr. Gladstone, Lord Balfour, Lord Hugh Cecil, Gilbert Murray, Professor J. G. Y. Simpson and Sir Oliver Lodge. I admitted that we could not produce so imposing a list of great minds, but that on the other hand we had in America a great many laymen who had vitally concerned themselves with religious thought and made no little contribution both to the clearer understanding of religious truth and its application to the great problems of the age. The reading of Mr. Johnson's little book and a still more recent book of Dr. Robert E. Speer, "Missionary Principles and Practice," revived the memory of the conversation, and I ran over in my mind a few of these lay thinkers. I will not go back to the golden age of Boston, but it is good to remember that such men as Lowell, Higginson, Holmes, Alcott and Emerson—for Emerson was really a layman in spite of his ordination—wrote much and illuminatingly on religion. In later years such distinguished laymen as William James, Josiah Royce and George Herbert Palmer all wrote memorable treatises on religion. Professor Royce's book, "The Problem of Christianity," and Professor James' book, "The Varieties of Religious Experience," will stand comparison with any of the great books by British laymen. In recent years Henry Adams and Edwin D. Mead, both of Boston, have discussed the great problems of the human soul with depth of understanding.

A host of names rush to my mind and I can mention only a few. I think of Professor Shailer Mathews, a layman who for twenty years has been writing great books that deal with both the problems of personal religion and the solution of the great social problems in the light of religion. Perhaps no ordained thinker has exerted a wider formative influence upon the pulpit of the American church than has Dr. Mathews. I sometimes wonder if any layman in Great Britain has shaped the thought of his generation to the same extent. I would put in the same class with Dr. Mathews, the well-known chemist, Professor Edwin E. Slosson, whose studies of the modern, major and minor prophets have attracted wide attention both in Europe and America and whose recent book, "Sermons of a Chemist," is one of the most original studies of religion I have read in years.

I think of two great laymen who have not only had chief part in founding some of the greatest movements in the church—the Student Volunteer movement and the Laymen's Missionary movement, for instance—but who have contributed many books to the interpretation of the gospel, Doctors Robert E. Speer and John R. Mott, both of them largely influenced in their youth by another great layman,

Dwight L. Moody. These two great souls have not only been leaders in the fields of missions and personal evangelism but have published many volumes dealing with the problems of the human soul and the universal significance of the gospel. If there is a greater volume on the world-significance of the gospel than Dr. Speer's "Christianity and the Nations," I do not know it. I wish some of our senators had the statesmanlike grasp on world problems that Doctors Mott and Speer have. There are other laymen who have held a conspicuous place in all these great movements, who, if they have not written so many volumes, have by voice and pen been a great inspiration to the men of America, such men as Fred B. Smith, Raymond Robins, Sherwood and Brewer Eddy, and William R. Moody.

There are three other men who have come into prominence in recent years. Ralph Adams Cram has not only reared churches that rank with the cathedrals of the old world in beauty—and St. John the divine in New York in vastness as well—but he has written several books on religion, pleading for the beauty of the faith, that will take their place as classics in the library of the church catholic. William Jennings Bryan, in spite of his unfortunate espousal of subjects to which he had not given sufficient study, rendered inestimable service for a period in holding the masses to the faith and in convincing multitudes that Jesus was the prince of peace and not the god of wars. His expositions of the Bible showed a wealth of understanding of the religious instincts and the problems of the average man. Finally, I do not know when I have been more moved or more enlightened than when I read last year a little book by a Boston business man, Philip Cabot, entitled, "Except Ye Be Born Again." And have any of my readers seen a recent remarkable book, "Chaos and a Creed," by James Priceman? I do not know who Mr. Priceman is—he writes under a pseudonym, I am told—but the book is one of the most illuminating of recent years, full of challenge, rich in suggestion and penetrating to the very core of the gospel. Paul Elmer More, author of the Shelburne Essays, has

made a real contribution to religious thought in his recent volume, "The Christ of the New Testament," a reverent examination by a great philosopher of the gospel records showing how the fundamental task of Jesus was the union of other-worldliness and morality, a book which will rank with any foreign book of recent years in real scholarship. And is not Professor William Lyon Phelps of Yale continually writing illuminating books on the Bible and the religious life?

One might go on, but enough. It is a healthy sign of the abiding interest in religion when so many laymen essay to be prophets of the Lord.

FREDERICK LYNCH.

Grapes and Thorns

A Parable of Safed the Sage

THERE CAME unto me a Woman, who wept Sorrowful Tears. And when she had partly subsided, I said: If thy Tears are doing thee any good, weep on; but they are not yielding me very much Information.

And she said: I have lost a friend.

And I said: If he or she be really a friend, then lose no time, but hasten and recover thy friend. For friends are too few and Too Valuable to lose.

And she said: I know not how I shall ever win her back, for I have Hurt her Feelings.

And I said: How come? And wherefore didst thou do that?

And she said: I told her of her faults, but I did it for her Own Good.

And I said: Did it do her any good?

And she said: I infer not.

And I said: It is a pity thou didst not draw that Inference before telling her, for it would appear that thou wert mistaken in thinking that it would be for her Good. For it hath done her no good, and hath Hurt her Feelings, and thou hast lost a friend.

And she said: Was it not my duty to tell her of her faults?

And I said: I know her not nor do I know what were her faults. Nor do I know how well she may have known them already. I only know that the Good thou didst easily think to do hath not been done.

And she said: Duty is a very puzzling thing.

And I said: Taking things by and large there are quite enough friends who stick thorns into people and are surprised that Grapes do not grow therefrom.

And she said: Dost thou condemn me?

And I said: I do not. But seldom have I suffered more in my own mind or resented more deeply in mine own soul the well-meant, blundering rebukes of those who have told me Cruel Things and said they did it for my Good.

And she began to weep again. And I said:

Dry thy tears, and go and find thy friend. She, too, is weeping. Go to her and win her back, and hold her to thee with hooks of steel. For faults are universal and friends are few. And peradventure God shall give thee back thy friend again, do not tell her too many things that be for her good.

On the City Street

FACES! Faces!

This one! How very great her love
To print her bliss so radiantly without!
Here comes one afraid of life;
But not the next. He gives me power too.
How this one hangs her head I know—
This face has surely seen Gethsemane;
And this bears grievous hurt of some one's sin.
Faces! Faces!

One moment—then they are forever gone!
Gone? not so!
They all are with me,
The transient and the fleet remaining still.
The joy
The cringing fear, the sorrow and defeat,
The hour of happy flush, the shame and hurt . . .
Somehow the faces fugitive have come
And made their home with me, each one.

HARRY PRESSFIELD.

Who Calls the Tune?

By Francis J. McConnell

ONE OF THE SAGE MAXIMS distilled out of human experience as final wisdom, which only the fools and foolhardy ever are supposed to think of questioning, tells us that he who pays the piper, or the fiddler, calls the tune. At first glance it appears that this adage is self-evidently true, as a fact in actual human practice and as a precept of essential justice. It seems merely another way of saying that we buy what we please. In the past few years I have heard increasing emphasis on this professedly self-evident doctrine with application to religious work through ecclesiastical organizations. Just now I wish to examine the maxim for a moment in connection with the crisis of practically all the churches in their foreign missionary efforts. I do not think my own church, the Methodist Episcopal, is alone in seeing its foreign missionary contributions shrinking through the sentiment, often openly expressed and more often implied, that the current movements toward self-determination in non-Christian lands as a matter of course mean that American churches are absolved from obligation to send missionary money to foreign lands any longer. It may be well to look for a moment at this sun-clear axiom.

There can be no doubt that givers to benevolent causes do call the tune, at least in the sense of giving to the agencies which best suit them, or rather of not giving to agencies which displease them, or fail to interest them. It is probably true that few missionary societies would allow themselves to be dictated to outright by wealthy givers, but the missionary secretaries develop marvelously keen perceptions as to the sensitiveness of givers. They study the charts of gifts daily, and attain to a weird and uncanny skill in detecting the reasons for a declining income. With the best intentions imaginable they unconsciously adjust themselves to the forces of demand on the part of contributors. Many such officials are personally astonishingly progressive in social or theological theory. Their secretarial duties do not chill their liberal enthusiasms; they merely postpone the gratification of these enthusiasms to that opportune time which never comes.

A TRIAD OF INSTANCES

A few days ago I heard a leader of my own church declare that a forward-looking bishop—with whose views he agreed, by the way—should cease discussing theology till after we have made up ground lost in recent benevolence declines. Just a month or two ago a timid saint, important enough to get on a great appropriating committee in a leading denomination, objected to a sermon by Bishop Hughes on the book of Jonah as a missionary document—a sermon which I thought one of the best to which I had ever listened. The objection was that the manifest modernness of the treatment would alienate the more fundamentalist givers. To complete my triad of instances, a group of officials, appealing in behalf of the total benevolent program of a denomination, in formal resolution recently called for caution against discussion of controversial problems in reports of mission work sent to contributors—this too in a meeting dealing with enterprises covering a world-wide territory

both home and foreign! Just what there would be left to mention, if all controversial themes were omitted, the officials did not state.

So I recognize the wide-spread acceptance of the dogma that the man who pays the piper is to call the tune. In spite, however, of this general agreement I think there are certain pertinent considerations which increasing numbers of thoughtful contributors to missions are keeping in mind.

First of all, the man who pays the piper does not always call the tune—if the piper is himself an expert, and if the payer has any sense. The payer can attend the concert or not, as he pleases. He can leave before the playing is over, if he chooses; but he can't tell the piper, or the violinist, or the pianist what to play, and certainly not how he shall play. So with any form of expert service. I can call a surgeon, or not, if I need one; but having called him I can't tell him what to do. Simply because he knows better than I.

DEPENDENCE ON EXPERTS

Likewise with this problem of saving the world; insofar as salvation depends upon expert skill greater than our own we must not call the tune, always assuming that we have any sense. Take the preacher in the pulpit. There are preachers a-plenty who, without any lack of personal integrity, always send their congregations away happy, because the congregation has indeed called the tune. There are others, however, who do not cause any vast happiness, who arouse resentment and wrath and yet draw their congregations back Sunday after Sunday, because the hearers detect a prophetic quality in the preaching; and prophecy is spiritual expertness. Now the conquest of non-Christian groups calls for a similar type of expertness, and who can claim that the evangelizing agency from outside a country has a monopoly of the spiritual expertness? In all religious advance the aim ought to be to get the work done in the best way. Are there not mission fields now clearly demonstrating that the indigenous groups of Christians are the most effective agencies in spreading Christianity? Some frightened ecclesiastics are taking all these present-day developments of indigenous Christian leadership as if they were brand-new. I can name more than one mission field into which scores of thousands of dollars flow from American purses every year, the money being spent according to the plans of the nationals themselves. If any paper tried to call out tunes to those nationals he would forthwith classify himself with the auditor who should try to direct Kreisler's playing from a seat in the gallery.

Why cannot these mission fields supply their own money, if they are to insist on their own tunes? Partly because missionary progress depends upon institutional agencies, especially schools. It is almost self-evident in the study of educational situations even in the United States that while the students come from close at hand the money has to come from far, as well as near. Every once in a while some church member breaks out against sending money abroad for education on the ground that every community should support its own schools, yet that same church member will do his

utmost to get appropriations from great educational endowment funds for a school in his own locality, a locality, it may be, two thousand miles away from the centers where the educational boards are supposed chiefly to operate.

FREEDOM OF COLLEGES

This reference to educational institutions gives us another hint about pipers and tunes. At least up to the day the world war broke out we had pretty well established the policy in this country that after a donor has once given his money to a college or university he must thereafter keep his hands off the gift, leaving the school itself to decide the manner of the spending. Of course, the war badly damaged the freedom of our colleges. We can still maintain, for example, that it would be educational heresy to compel pupils to study the teachings of Jesus to learn how to help men live, but we have so far yielded to the very spirit against which we went to war in 1917 that in many colleges we compel pupils to learn how best to kill men.

This militaristic craze will pass in due time, as will also the notion that legislatures and churches which vote money to colleges shall determine just what the faculties shall teach. Mr. Bryan consistently attempted to carry out his idea of democracy into the school system. He frankly avowed that the tax-payers who pay the bills should be satisfied with the results taught by the schools. There was a good deal of uneasy laughter at the Bryan proposition which did not frankly meet the point which Bryan raised. The point cannot indeed be fully met in definite statement. In general we have to admit that if a democracy is not willing to face truth when that truth threatens to become disturbing and disagreeable then democracy is in peril. All that we can wisely do is to choose investigators in whose integrity we have confidence, to let them teach what they think to be the truth, to subject the results to the criticism of free discussion, with society reserving the right to protect itself when dubious teaching seeks to translate itself into dubious social action. Assuming that we are dealing with communities socially sane this is the only course. He who pays the educational piper has his rights of course, but he cannot too particularly call the tune. This was, until Mr. Bryan's later days, the commonly accepted American doctrine. It was recognized especially that in all those realms of study where experiment is the chief reliance we must not attempt to tell the experimenter what he shall find. Thirty years ago, I heard an irate tax-payer rage against the foolery of experiments on mosquitoes in tax-paid schools. The experimenters were obviously wasting time on trivialities! If that particular payer could have called an anti-mosquito tune thousands of sufferers would have continued to pay heavily in yellow fever and malaria. Thus also with social study. No social organization is perfect. State-supported schools ought to support the state, not by teaching a fixed social order, but by constantly showing how to improve that order.

THE SPIRIT OF MISSIONS

All of which bears on the missionary problem. It is exceedingly dangerous at best to attempt to transplant any sort of occidental institution to an oriental land. If there is to be such transplanting the transplanting church ought to say: "Here is money for an educational or ecclesiastical system.

We think ours is the best. At least it has worked well with us; but it may not be the best for you. Do the best you can with it, but don't think you have to carry it on unchanged just because the money comes from us." If this sounds like quixotic dreaming let us remind ourselves that such is practically the attitude of the Rockefeller foundation in relation to many phases of its philanthropic enterprises in foreign lands.

Now some one rises to remark that, after all, the missionary task is one of dealing with non-adult churches, or with adolescent Christian communities. There is something almost funny as a representative of a youthful western nation begins to speak of a people with a continuous national history of four thousand years as non-adult; but we let that pass. Assume that the missionary confronts in any degree a non-adult problem, how do we deal with non-adults, or how ought we to deal with them? By seeking to seize upon every sign of growing independence and to make the most of that independence. Who is the wise father in granting his son money allowances, as the son comes to the time when he should learn the use of money? The father who tells the son how to spend money? No. He who demands an exact accounting for every cent?—not always. Sometimes the best way is absolutely to turn the money over to the son, even in the face of the certainty that he will blunder in spending it.

If congregations in missionary fields are in the non-adult stage perhaps the wisest method is to treat them more like adults. I have heard missionary administrators say that to turn financial responsibilities over to nationals in Oriental lands would "make a mess" for twenty-five years. Suppose it would. If the "mess" were to last no longer than that, and if after twenty-five years the financial administration were as economical as before, a twenty-five year's "mess" would be a small price to pay for the development in financial self-management. I may say in passing that hardly anything is more amazing in missionary experience than the cool assumption of Americans and Englishmen that they alone are likely to administer church finances in mission lands economically. The most capable mission treasurer I know is a Spaniard who obtained his training in Spain and Cuba.

MISTAKES IN MISSIONS

I do not mean that the time has come for missionaries to sail home and leave contributions of money in the hands of national administrators everywhere, but I am not sure that the chief peril in such a course would be extravagance. Quite possibly the economy of the mission churches is too severe when they first take control of finances. Christianity will never achieve its full triumphs in new fields unless the growing churches are willing to run some risks. I have heard an occasional missionary say that when national churches come to self-rule they forthwith begin to make "breaks." Do missionaries never "make breaks"? I have known some few missionaries who were making breaks when they last disappeared from the home-land on their outbound course, and who were making breaks as soon as they re-appeared above the horizon homeward bound. Did they make no breaks in between? And if they did, who cares?—if only they learned by the mistakes. It is strange

doctrine, this notion that it is terrible for a church on a foreign field to make a blunder with missionary money. We complacently encourage workers in such fields, both missionaries and nationals, to take risks with their lives. If it is all right for them to take risks with their lives, what makes our money so sacred that they must not expose it to risk?

Once more our motto about the fiddler and the tune is out of place when we reflect on the obligations upon us in view of what we get in return from missionary expenditures. If the artist, left to himself without any hint from me, pours forth music which I should not have known enough to call for, and which lifts me out of myself in spite of myself, the whole notion of control through payment becomes absurd. My money payment has been in some slight degree the occasion on which the musician has rendered me a surpassing service.

MECHANIZATION OF RELIGION

The contribution through the experiences of foreign converts to Christianity has already been enormous. I happen to be somewhat familiar with protestant churches throughout Latin-America. I know how some of those churches adorn the worship of the Lord Jesus with a quality of fine beauty utterly absent from most North American services. Will not the mystic possibilities of the Indian spirit one day enrich the Christian revelation? Will not the immense practical talent of the Chinese some day make Christianity a work-a-day force in a new sense? Is it not worth while to take every precaution to get rid of the hindrances to the speedy unfolding of all such latent spiritual possibilities? I am in a position to know a little about the effectiveness of organizational management by bishops and superintendents and secretaries, at which I never cease to marvel; but I have increasing misgiving as to the effect of the mechanization of religious effort on keenness of spiritual insight. Organization is necessary and inevitable, but it is safe only as it is constantly scrutinized and criticized. Any considerable familiarity with human nature ought to help us understand the smallness of the chance which American ecclesiastical control over mission fields has of meeting that ruthless criticism which keeps such control tolerable at all. Nationals will indeed tell one another what is good for mutual spiritual health. They may be too polite to be outspoken enough with a bishop or a secretary to keep alive their own prophetic fire, and to help the bishop or secretary likewise to keep his own soul saved. I do not mean to be cynical in this last remark. I merely allude to the fact that the exercise of ecclesiastical authority tends to deaden the finer spiritual life of the wielder of the authority.

I wish appropriations to foreign fields could be put on such a basis as to make possible the frankest of speech back and forth between representatives of the home church and members of the church abroad, without the nationals or the missionaries thinking of the effect of such speech on the appropriations. Let it be understood that the appropriation is to be forthcoming as long as need calls for it, and then let there be utter openness of speech. The church representatives ought to hear such speech, and the national ought to hear it. One of the most demoralizing features of present-day missionary effort is the extent to which the missionary

is estopped from telling mission churches the truth about themselves by fear of offending their national or racial pride. The hindrance would be less effective if it were understood that the money question would not enter, because the money would come in any case, provided it be called forth by the actual needs of the field. The Chinese, for example, need to be told that their much-vaunted industry is for the most part lacking in anything like precision. The Chinese have an expression which sounds like "Ch'a-pu-to," which means: "Near enough," or "Let it go at that." The whole nation suffers from the vice of what has been called "approximateness." When we get out of our minds the notion that the Chinese should be immensely grateful for what we do, we can speak with larger freedom from suggestion of condescension, and with the certainty that there will be like freedom in response. The virility of Paul's epistles lies partly in the fact that they were written to Gentile churches who could be depended on to "talk back."

How long shall we have thus to put funds at the disposal of groups of foreign Christians? For as far ahead as anyone can now see. The word "foreign" will fall into disuse. The problem will become one as to the best distribution of money in a world-wide co-operative attempt at redemption. Missionary effort will become more and more an interchange of workers, with some Americans working abroad, and some of those from abroad working here. Especially shall we need speakers from lands in which Christianity is making its newer conquests to reinforce us with a sense of its fresh vitality in those lands. The need for contributions for the world-wide parish will increase—at the same time that outside authoritative control in connection with distribution of money in mission fields will decrease. The money for the gospel music will be forthcoming—but the pipers will have to decide as to the tunes. The result will probably be better tunes, better playing, and perhaps better listening.

My Garden

IF twenty kings should ask of me
The favor of my property,
All things should go except this one—
My garden drinking in the sun.

Four walls and comfort I'd resign
If hollyhocks might still be mine.
Spirea would be wealth indeed,
Though food and clothing I might need.

Some friendly asters would supply
A bed beneath the Autumn sky.
Beneath a grapevine I could creep
As winds of Yule began to sweep.

The earnings of the years I'd spare
To hold secure my garden fair,
And face with cheer a pilgrim's plight
To keep my pansies dewy-bright.

But what I'm saying—beg your pardon—
Is simply this: I like a garden!

THOMAS CURTIS CLARK.

Thomas Jefferson and Religion

By Edgar DeWitt Jones

ONE HUNDRED YEARS AGO, July 4th, Thomas Jefferson murmuring, "Now lettest thou thy servant depart in peace," sank into the sleep of death. His is one of the immortal names in American history that was not born to die. His Plutarchian political battles are still the subject of controversy, while the personality of the versatile Virginian fascinates friend and foe alike. After Washington and Lincoln, Jefferson looms largest in public interest. Nor is that interest by any means confined to this country. What Lord Charnwood did as Lincoln's biographer another Englishman, Francis W. Hirst, has recently done in an able *Life of Jefferson*, and in defense of his political principles. To the end of time the sage of Monticello will remain an intriguing figure to biographer and historian.

Religious obloquy pursued Jefferson throughout his political life, nor did it cease after his death. It is a curious fact that while not differing greatly in his theological views from Benjamin Franklin, John Adams, and others of that famous coterie, Jefferson was singled out for the most savage and unreasonable attacks. He was called "atheist," "infidel," "skeptical," and sometimes in order to strengthen the case against him, "Jacobinical atheist." That a political use was made of Jefferson's liberal religious views is apparent even to the casual reader of contemporary newspapers and pamphlets. Jefferson was more of a theologian than any of his compeers, but it was not for this reason that his religious views were misrepresented and maligned.

Just what was Jefferson's theology? It was "liberal" unquestionably. His letters to intimates abound in allusions to his religious views, and are permeated with the spirit of tolerance. Writing to a New England clergyman, and curiously enough, Jefferson had many friends among the clergy, he thus expressed himself: "I have never permitted myself to meditate a specific creed. These formulas have been the bane and ruin of the Christian church, its own fatal invention." In a note to Colonel Pickering in 1822, thanking him for a copy of Channing's sermons he wrote, "Had there never been a commentator there never would have been an infidel."

FAMILIAR WITH THE BIBLE

Jefferson's familiarity with the Bible distinguished him above his contemporaries, not excepting Franklin and Madison, both of whom were students of the scriptures. The new testament was his favorite. The ethical teachings of Jesus fascinated him. During his first term in the white house he found time to write a syllabus of the doctrines of Jesus compared with the moral codes of other religions in which he made a strong case for the superiority of the Christian ethics. In 1816 Jefferson wrote to his friend Charles Thompson, "I have made a wee little book . . . which I call the 'Philosophy of Jesus.' It is a paradigm of his doctrines, made by cutting the texts out of the book and arranging them on the pages of a blank book, in a certain order of time and subject. A more beautiful and precious morsel of ethics I have never seen. It is a document in

proof that I am a real Christian, that is, a disciple of the doctrines of Jesus, very different from the Platonists who call me infidel and themselves Christians, and preachers of the gospel, while they draw all their characteristic dogmas from what its author never said or saw. They have compounded from the heathen mysteries a system beyond the comprehension of man, of which the great reformer of the vicious ethics and deism of the Jews, were he to return to earth, would not recognize one feature."

CHURCH AND STATE

To Thomas Jefferson more than to any other of the fathers this republic owes the political doctrine of the separation of state and church. He was an avowed enemy of ecclesiastical tyranny, a crusader in behalf of religious liberty, a sturdy foe of intolerance and bigotry. When he began his fight for the separation of church and state it was a crime not to baptize a child in the Episcopal church; a crime to bring a Quaker into the colony; and there was a law on the statute books, although not enforced, that permitted the burning of heretics. Everybody was compelled to pay tithes to maintain the established church quite regardless of his religious affiliations, while Presbyterians, Methodists and Baptists were persecuted and their ministers thrown into prison. Outraged by these infringements upon religious liberty, Jefferson led and Madison followed in the fierce struggle for dis-establishment. The famous law written by Jefferson which forbade any religious tests for public office became part of the constitution of Virginia and later its principles were embodied in the first amendment to the constitution.

The statute of Virginia for religious freedom was an achievement in which Jefferson found deep satisfaction, and is a part of the famous epitaph which he himself wrote and is inscribed on the monument that stands above his grave. The heart of this statute couched in noble language is as follows: "We, the general assembly of Virginia, do enact that no man shall be compelled to frequent or support any religious worship, place, or ministry, whatsoever, nor shall be enforced, restrained, molested, or burthened in his body or goods, or shall otherwise suffer on account of his religious opinions or beliefs: but that all men shall be free to profess and by arguments to maintain their opinions in matters of religion, and that the same shall in no wise diminish, enlarge, or affect their civil capacities."

It is impossible to separate Jefferson's religion from his political views. "I have sworn upon the altar of God eternal hostility against every form of tyranny over the mind of man," this was his confession of faith. His Christianity may be summarized by a quotation from a letter he wrote to Benjamin Rush: "To the corruptions of Christianity, I am indeed opposed, but not to the genuine precepts of Jesus himself. I am a Christian in the only sense he wished anyone to be; sincerely attached to his doctrines in preference to all others, ascribing to him every human excellence, and believing he never claimed any other."

No sketch of Thomas Jefferson's relation to religion

would be just that failed to take into account his interest in education and his tireless labors for the same. The proud title "Father of the University of Virginia" he regarded as a greater distinction than President of the United States. He fought ignorance all his life and the democracy to which he devoted his life was one in which enlightenment was fundamental. "Preach, my dear sir, a crusade against ignorance, establish and improve the law for educating the people," he wrote to George Wythe from Paris in 1786.

Jefferson, a loyal alumnus of William and Mary college, had dreamed of liberalizing that institution and developing it into a non-sectarian university, but his alma mater was too strongly entrenched in the traditions of Anglicanism. Thus emerged a new center of learning, the University of Virginia. Jefferson's closing years were devoted to the interest of what was for its day the most liberal university of learning in the world. He chose the site, drew the plans for the buildings, selected the material, and imported artisans from abroad. When unable to be at Charlottesville personally supervising the construction Jefferson watched the work through a telescope mounted on a terrace at Monticello four miles away.

The spirit of the university and its ideals were more precious to Jefferson than any phase of the architecture and this is saying much, for according to a close student of his life, "he spent almost as much pains on the great rotunda of the central hall of the college as Michael Angelo did on the dome of St. Peter's." Jefferson saw to it that there were no religious tests for professors or pupils. Chapel attendance was voluntary. Theological students were invited to attend the university and enjoy the privileges of the lectures and library. In explanation Jefferson said, "By bringing the sects together and mixing them with the mass of other students we shall soften their asperities, liberalize and neu-

tralize their prejudices and make the general religion, a religion of peace, reason and morality."

Higher education in America owes an unpayable debt to Thomas Jefferson. Judge Woodward of Michigan territory and Jefferson's personal friend, was the founder of the University of Michigan, inspired as he acknowledged by Jefferson's ideals. Not the least important of Jefferson's advanced views was his idea that alongside of secular institutions religious instruction might be profitably given and an exchange of such courses happily arranged. A hundred years after this suggestion by Jefferson, Union theological seminary and Columbia university put it into operation and the idea seems to be gaining in public favor.

The master of Monticello was brought up in the Episcopal faith, planned at least one church, contributed liberally to the erection of others and the support of the clergy. He seems to have been a fairly regular attendant upon public worship and gave freely to Bible societies. No one ever heard him use an oath and his mastery of himself was often remarked by even his enemies. He was the soul of hospitality and incurred bankruptcy by the lavish entertaining of guests at Monticello where no visitor was turned from the door. Urbane of manner, courteous and mindful of others, his magnanimity led him to place a marble bust of his great antagonist, Alexander Hamilton, opposite his own in the hall at Monticello. Some sixteen thousand of his letters have been preserved and it is the exception to find in so voluminous a correspondence sentiments of prejudice or animus toward the bitterest of his opponents.

Thomas Jefferson was a born protestant; religiously and politically he was a libertarian and to him more than to any other of the men who laid the foundation of the republic our country is indebted for religious freedom, and the doctrine of a free church in a free country.

The Word Made Flesh

By W. M. Clow

"In the beginning was the Word, and the Word was with God, and the Word was God. . . . And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth." John I, 1; 14.

THE PROGRESSIVENESS of all our knowledge is a truth evidenced by universal experience. It is the accepted fact of the whole round of human endeavor and achievement. Nowhere is it more assured than in our knowledge of God and of his will and his way. The beginning of a religious experience is to enter into a knowledge of God, and of Jesus Christ, whom he hath sent. Its course is to grow in his grace and knowledge. Its most impassioned desire is to know him, and the power of his resurrection. Its consummation shall be attained when we shall see him, and know him as he is.

Now our knowledge of every great truth is marked by successive stages. At first it may be little more than a surmise, a daring suggestion, a fancy which haunts us and escapes. It is dim, undetermined, undefined. But it be-

comes a clearer and more definite conception, and in some hour of entrancing vision, it shines out as an uplifting certainty. Then it is expressed in some fitting word, some confirming ordinance, some mode of life, or some visible organization. The builder of a great cathedral saw it first in dim and shadowy outline. Then it presented itself as a more definite certainty, with lofty walls, stately pillars, groined arches, storied windows. It had become, as with Moses, in his vision of the temple of God, a pattern in the mount. Then the day came when it was built before men's eyes in enduring stone. A musician hears within himself the silent harmonies of his rapture. As they repeat themselves they become more certain, more ordered, and more appealing. Then there comes the day when he gives them expression in melodies that ravish men's ears. A poet finds himself stirred by the tumult of his passion. He comes to an hour of inspiration when his thoughts throb within him and tremble on the verge of expression. At last he sets them down in words that burn upon his manuscript.

In the same way the human soul has progressed in the knowledge of God. The prophet stood with a sense of his haunting presence—troubled, awed, and silent. He knew that God was besetting him behind and before. The cry was on his lips, "O, that I knew where I might find him, that I might come even to his seat!" The day came when his desire and dream were realized. Then was an hour when the revelation stood out clear and uplifting in solemn certainty, and a name for the truth was upon his lips. The divine reason within the order of the universe, the spirit pulsing in nature and moving within the mind of man. The presence whom no eye could see was known as an adored personality. Then a word, an expressive name, was found upon his lips. That is the declaration in the opening verse of the gospel of John, "In the beginning was the Word, and the Word was with God, and the Word was God."

I.

The Hebrew scriptures engross a clear record of this progressive knowledge of God. The function given to the Hebrew people was to be the prophets of humanity. From them have come those seers who had eyes to see the vision of God, and ears to hear his message. They were supremely endowed with a power of expressing the revelation in the fitting and potent word. Even to this day, when a writer is seeking for a title, or a phrase, which will appeal to men's imagination and catch their interest, he goes back to some sentence of the old testament scripture. These Hebrew seers, fulfilling their function, saw God first, where all men see him, in nature. They looked up into the heavens when the sun was shining in his strength, and they stood in silent wonder under clear and cloudless midnight skies, and they sang, "The heavens declare the glory of God, and the firmament sheweth his handiwork! day unto day uttereth speech, and night unto night sheweth knowledge." As Addison has paraphrased the words:

"The spacious firmament on high,
With all the blue ethereal sky,
And spangled heavens, a shining frame,
Their great Original proclaim."

So they entered into the knowledge of God's omnipotent sovereignty and awful majesty. Then the word came to their lips, Jehovah Tsebaoth,—the Lord of Hosts. They saw God to be infinite power.

But they saw God not only in nature, but in history. They discerned the truth that he had stamped a law of righteousness on the soul of man, and on the events of time. They marked the proof of it in the history of the past. God bestowed his blessing upon the obedient to his law. He visited transgressors with penalties that could not be escaped. He was the judge of all the earth who would do right. Kingdoms which had risen to power and become haughty with pride had perished. Nations which had cherished pitiless selfish ambitions had been ground to powder. Cities secure within their walls, yet indulging in sensual and impious feasts, had become desolations. They had all broken the laws of the God of righteousness. Then these Hebrew prophets coined other words for God. He was Jehovah Jireh,—the God who sees! Jehovah Nissi,—the God whose banner is uplifted for those who love his law, and against them that do evil. Jehovah Tsidkenu,—the God whose

heart throbs with a passion for holiness. God is not only infinite power. He is also infinite purity.

Then they passed on to a larger, fuller, and more gracious knowledge of God. These seers and prophets and psalmists read the revelation not only of nature, and of history, but in the witness of their own spiritual experience. They marked the dealings of God with his own people. They began to read his inner mind and to understand his final purpose. They considered his goings in the sanctuary of their worship, and on the highways of their discipline. They listened to the beating of his heart. A new conception of God was given them, and new words were upon their lips. One great seer, in a sublime endeavor to express this larger truth, cried aloud, "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and sin, and will by no means clear the guilty." They broke out into imperishable songs as they chanted his redeeming grace. "In all their affliction he was afflicted, and the angel of his presence saved them: in his love and in his pity he redeemed them; and he bare them and carried them all the days of old." God is not only a God of infinite power, and of infinite purity, but of infinite pity as well.

II.

Yet God was only a word. "Justice and judgment were the habitation of his throne, but clouds and darkness were round about him." These Hebrew seers were like men standing upon a strand, and looking across a misty strait, and listening to the voice of one whose figure they could not discern. They were like men moving within a darkened room, hearing the footsteps and even the breathing of one whose face they could not see. They were like men who dreamed, only to awake and to find that it was nothing but a dream. The Hebrew people built their altars to a greatly unknown God. Then came the final revelation. The mist rolled away, and they saw him who had spoken to them, walking on the shore. The light streamed into the darkened room and they looked into his face. They slept to dream and they awoke to hear his voice in their ears. Then wrote one who saw and heard, "The Word was made flesh, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

"The Word was made flesh!" Have we entered into the meaning of this familiar phrase? An English novelist has told the story of a boy who was being educated at a public school. His father was employed in a remote foreign field. His mother had died in giving him birth. As his school-fellows spoke of their homes, and as they left him, at every vacation, to rejoin their fathers and mothers, the boy's heart was heavy with a sense of his orphanhood. He had abundant tokens of his father's care. The letter from abroad never missed a mail. His father's portrait hung in his little room. But the boy's heart had a natural hunger to see his father's face. The news came that the father was coming home, and the boy went down to meet him. As the steamer was being moored he saw his father leaning forward with eager desire. He marked him spring across the gangway, and he found himself clasped in his father's arms. "Father" had been only a word. Now the word was made flesh. So Christ was born in Bethlehem and dwelt among men. His

disciples beheld his glory as the only begotten of the Father. He was the Word made flesh.

This sentence is the key-note of John's gospel. Like a skilled musician he repeats it and enriches it on every page. John did not sit down to write a record of the life and ministry of Jesus such as we find on the pages of Matthew and Mark and Luke. As he says in a fine hyperbole, "The world itself would not contain the books which might be written." John's ruling purpose is to disclose the glory of the grace and truth of God in the Word made flesh. So he selects, and sets down, with his fine artistry, this incident here, and that conversation there, to exhibit the grace and truth of the only begotten of the Father. Let us take up his gospel, and turn its pages, that we also may see the glory of the Word made flesh.

III.

Let us go to Cana of Galilee, where a marriage feast is being held. The resources of a simple village household are overstrained because of the number of the guests. "They have no wine," was the soft saying of one observant and solicitous heart. Jesus turned to her to speak the truth which was the burden of his spirit, "Woman, what have I to do with thee? Mine hour is not yet come." Yet, as he foresaw the shame which would flush in the faces of the givers of the feast, as he thought upon the taunts which might break up the family peace, as he considered the gossip which would fill the countryside, he bade them fill the water pots, and they filled them up to the brim. There is the fulness of the grace and truth. A tender compassion not only for men's lost estate, but for their poverties and disappointments, and even their mortifications moves him to his deeds of power. He is ever turning the water of our lives into gladdening wine. John sets down the significance of the deed, "This beginning of miracles did Jesus in Cana of Galilee, and manifested forth his glory, and his disciples believed on him."

Come now to the well of Sychar. Cana was only a few miles from Nazareth. Its family were kinsfolk, and his mother and disciples were guests. We need not wonder that he anticipated and prevented their shame. But here is a woman of Samaria, an alien, an outcast, a thing of scorn. She has lost her place among women of pure life and devout behavior. She has lost hope in God. John discloses the grace and truth of Jesus in his dealing with her. He began by being indebted to her for the water she drew. He continued by speaking with a tenderness and a reverence such as always ennobles. We mark him awakening her desires and touching her to repentance. But we notice not only his grace but his truth. He has no petty diplomacy of idle compliment. He does not palliate her sin. "Thou hast had five husbands" is his heart-shaking sentence. But he lifts up her thoughts above even her evil life, and far from the controversy into which she had entered, with a message so high and solemn and heart-shaking that it brought all heaven before her eyes. "God is a spirit, and they that worship him must worship him in spirit and in truth." As he spoke conscience once more sat upon the throne. The woman's heart was broken. A new desire held her whole being. Under the power of her new vision of God she forgot the clamant errand of the day, and left her waterpot by the well.

Hastening to the city she gave her witness, "Come, see a man which told me all things that ever I did; is not this the Christ?" John tells the story that we may see the fulness of his grace and truth.

Let us now go even to Jerusalem. We have been shown the grace and truth of the Word made flesh as Jesus dealt with his friends. We have marked them as they caught the heart and redeemed the life of the remorse-stricken woman of Samaria. Now we see him dealing with proud-tempered, sullen-hearted disciples. The table is spread for the evening meal, and the disciples have taken their places. But by the way they have been disputing which of them should be the greatest in the kingdom. In that mood no one of these self-exalting men will stoop to the simple courtesies of eastern life. "He riseth from supper, laid aside his garment, and took a towel and girded himself; after that, he poureth water into a basin and began to wash the disciples' feet, and to wipe them with the towel wherewith he was girded." There is the fulness of grace. But mark the fulness of truth. To one disciple he says, "If I wash thee not, thou hast no part with me." To another, with a glance that might have purged his traitor heart, he said, "Ye are clean, but not all." And when he had taken his seat he spoke that counsel which we all forget, "Ye call me Master and Lord, and ye say well; for so I am. If I then, your Lord and Master, have washed your feet, ye ought also to wash one another's feet." John sets down the secret of this amazing grace and truth when he writes, "Having loved his own which were in the world, he loved them unto the end." Only love can always show both grace and truth.

IV.

But there is one place where grace and truth can be seen at flood-tide, and that is at Calvary. John sets the cross against the blackest background that ever writer dared to present. We mark the procession of the powers of darkness—Judas, the traitor, in the very act of betrayal; Caiaphas, the scheming ecclesiastic, with his heart set on his own place and power; Pharisee and Sadducee, priest and scribe, conspiring together in evil counsel; Pilate speaking about truth in the very moment when about to utter a lie. We hear the hoarse cry of the mob, "Crucify him; crucify him." We see the soldiers smiting, scourging, mocking, plating the crown of thorns, casting their dice for his poor garments, at the foot of the cross. Against that background there stands out this wondrous personality—now silent, now speaking with gentle utterance, now pausing to give a message of comfort or to make a tender appeal. We hear him in the direst moment of his agony, without one word of reproach, pouring forth his soul in prayer. To turn water into wine, to snatch a woman of shame as a brand plucked from the burning, to cleanse the sullen passions of ambitious men—these are deeds of truth and grace. But to love men who deny, and desert, and betray, to yearn after those who scorn and hate, to become a sharer in the world's anguish and to bear the penalty of its sin—there is revealed the final proof that "The word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."

All down the ages there has been one recurrent temptation. That has been either to lay the chief stress upon the

grace, and to ignore the high and serious urgency of the truth; or to be so held by the austere solemnity of the truth as to forget or obscure the grace. Many of the conflicts in doctrine, and some of the divisions in the Christian church, have been due to this failure to remember both the grace and the truth. The peril today is to emphasize the grace, and to allow the truth to lie in the shadow. Writer after writer is busy rehearsing the story of Jesus—sometimes after the mode of the grammarian, dealing with his words, sometimes after the manner of the scholar, eager to interpret his mind, and sometimes with the engrossment in the pathos and romance of the life, so dear to the man of letters

and the poet. But we shall do this high revelation injustice if we forget the truth. Let us come, not merely as those who are charmed by the wonder of his words, the mercy of his deeds, the loveliness of his character, but of those who need also the power of his truth. Let us come as those who are finding life's feast impoverished; as those who are outcast and scorned of men; as those whose hearts have cherished envious and worldly ambitions. Let us come as those who stand in the light of the truth, that we may see and know how God carries the burden of our sin, and so lift up our hearts in a new hope, because the only begotten of the Father has redeemed us.

The Book for the Week

Professor Barnes on War Guilt*

WHEN PROFESSOR BARNES resolved to become a human gadfly and sting the sluggish conscience of his countrymen into life he made more trouble for himself than he could possibly have foreseen. For whoever listens carefully around will discover that even in academic circles, supposed to be partial to enlightenment, Professor Barnes passes as a good deal of a nuisance. Indeed it has yet to be proved that there are many people anywhere in the world who love to be separated from their settled opinions and gratefully offer their thanks to the disturber of their mental repose. But for several reasons revealed in his book Professor Barnes was simply obliged to become a gadfly, one of them being that he feels the strong urge of the convert. We are frankly told that throughout the period 1914-1918 he accepted whole-heartedly the elaborate mythology touching the origin of the world war popularized by the propaganda agencies of the entente. To prove his earnestness he even joined the propagandist crew in person and contributed his literary bit to win the war. With disarming candor he singles out his pamphlet written for the National security league as a horrific example of the flagrant misinformation foisted on the public during the late excitement. But the reader will not get far without becoming aware of another and weightier factor in the author's mental background. He is, together with Professor Robinson, a leading exponent of that new doctrine of salvation loosely comprehended by the term "social intelligence." Therefore when on the conclusion of the deafening uproar the documents began to appear which for the first time disclosed the actual facts regarding the diplomatic crisis of the summer of 1914, not only was he in his capacity as a scholar prompted to revise his erring views but also, because of his long established faith in the directive role in human affairs of the enlightened mind, he was fairly impelled insistently to raise his voice against a mass of absurdities and falsehoods which hopelessly poisoned the international situation and paralyzed and would indefinitely continue to paralyze every program and movement looking toward a more gra-

cious order of society than the one we have upon our hands. Before long he joined the small but growing band of revisionist historians, found his way into the public prints, and only last autumn expounded his fresh findings in the hospitable columns of *The Christian Century*. The present book, however, must not for a moment be regarded as a reprint of his already published articles. In the nature of the case it covers some of the same material, but its distinguishing feature is that it considers the problem with which it deals as a single vast historical complex, which it approaches and illumines from every conceivable angle. In consequence the book is anything but a series of loosely connected essays. It is an uncommonly impressive whole, which plunges the reader into the animating current of a sustained dramatic narrative and holds his attention from first to last with the firm tentacles of a relentless logic.

SCHOLARLY BUT NOT DRY-AS-DUST

The book has not been written primarily for scholars but for the body of intelligent readers. Let that be clearly understood. But it invites of course the tests of scholarship and is provided with a full discussion of the documents, memoirs, apologies, and expositions which have appeared since 1918 and which must form the basis of any new interpretation of war origins. Dry-as-dust scholars will not fail to complain that the book lacks that air of frozen detachment which is their fetish except when under the illicit inspiration of other idols they grind out wisdom for Mr. Creel's bureau of information. But as long as they do not catch him suppressing or misinterpreting any of the fundamental data he will not mind their criticism overmuch since, as already said, he addresses himself to as wide an audience as can be reached by his voice and recognizes that a vigorously controversial tone is absolutely necessary if he is to make any kind of an impression. For this prospective audience of his already is in possession of a version of the war hardened by custom and hallowed by the sacred sentiment of patriotism. Only labor on a heroic scale can demolish an edifice of legend which seems to be as solidly based as the pyramids; and Professor Barnes, disdainfully dismissing the attitude of scholarly abstraction, works like a high-power wrecking-machine to level this evil inheritance with the ground. But, while thus employed, he at the same time iso-

*The Genesis of the World War. An Introduction to the Problem of War Guilt. By Harry Elmer Barnes, New York, Alfred A. Knopf, 1926, \$4.00.

lates and tests anew all the circumstances of the pre-war situation disclosed in the sources in order to utilize them as the proved building stones of the new edifice of truth which, when he at last rests from his toil, stands complete before our eyes.

Although the book is primarily a diplomatic study concerned with the crisis which in 1914 shook the European chancelleries, Professor Barnes does not believe that diplomacy alone will suffice to make intelligible the dread event which for five terrible years agitated our planet. As a trained social student he recognizes that the war was in reality nothing more or less than a convulsion of our occidental civilization; and in his introductory chapter he offers a swift survey of the general forces operative in our society which keep it permanently at high tension and which, unless constantly watched and restrained, may at almost any moment precipitate a war. These forces he enumerates as biological, psychological, sociological, economic, and political, and to each and all interested in penetrating behind the diplomatic play of the historic foreground, often the merest make-believe staged to impress the ignorant, gaping public, it may be recommended most earnestly to ponder this illuminating analysis. Whoever wishes to change our world will have to reckon primarily with these great underlying currents; but, aware of them as he is, Professor Barnes does not believe that "they operate independently of the individual actors in the historic drama." For did not these currents heave and surge like Father Ocean long before 1914? And yet not till the summer of that year did they break their bounds by rising in a sudden engulfing tidal wave. Fundamental as is an understanding of the deep and remote causes of the war, its immediate occasion was the ill-will and incompetence of the men whom either the chance of birth or the confidence of the people and of their party associates had put in control of the European states. To investigate the responsibilities of these men is a thoroughly legitimate inquiry, provided the investigator does not exaggerate their role by charging them with creating the conditions in the first place. These, let it be understood, the various foreign offices must be considered as finding ready to their hand. The narrowly circumscribed issue which Professor Barnes faces in his book is: in what spirit and to what end did the various sovereigns and their ministers manipulate an inherently explosive situation and how did it come about that at a particular moment a match was touched off which released the most destructive war in the history of our earth?

VERDICT REVERSED

To this question of the responsibility for the war Professor Barnes gives at once an answer which is a complete reversal of the verdict proclaimed in 1914 from a thousand entente trumpets and sent in deafening reverberations round the world. There was, we were told in tones of shrillest vehemence, a single guilty nation, Germany, a single guilty sovereign, the kaiser. And when the war ended with Germany brought exhausted to the ground, that first-minute verdict was incorporated in the peace of Versailles to form the moral basis of a reconstruction of Europe, the main feature of which was so extensive a bleeding of Germany that she would be permanently eliminated from the councils of the powers. With a gesture of contempt Professor Barnes

dismisses the familiar charge as the baseless fabrication of war hatred. In this he is, six years after the peace, no longer original for he merely associates himself with the whole body of students throughout the world in so far as they deserve serious consideration. In short, there are today among reputable historians only revisionists. However, a considerable percentage among them lean toward a distributed responsibility, by virtue of which Germany would still come in for blame but not for more than all the rest. Professor Barnes heads a group of what we may call radical revisionists. He rejects the thesis of distributed responsibility as being almost as far from the truth as the discarded view of Germany's sole guilt and lays the outbreak of the war squarely on the shoulders of France and Russia. France and Russia do not of course mean the French and Russian peoples but a handful of men in control of foreign affairs, in France more particularly Poincaré and Delcassé, in Russia Isvolksi and Sazonov. He launches his exhaustive diplomatic story in the most dramatic fashion by having the curtain rise, as it were, on Poincaré and Isvolksi secretly spinning the first threads of their plot. Their close cooperation dates from January, 1912, at which period Poincaré became prime minister to the delight of Isvolksi, who in his capacity of Russian spokesman at Paris had been for some months eagerly awaiting the event. During the two following years they met and argued, often heatedly enough but not without making steady headway toward a common plan for seizing the primacy of Europe.

A COMMON PLAN

A common plan—this is Professor Barnes's great central contention which at the hand of the Russian documents he establishes so firmly that the present writer cannot see how disproof is possible except by means of the French documents, which so far at least have been sedulously withheld from inspection. The agreement was of the sort ironically called a gentleman's agreement and specified not only that in a coming general war Russia was to acquire the Straits (the Bosphorus and Dardanelles) and France the lost provinces of Alsace and Lorraine but also that a Balkan disturbance should be utilized as the occasion for setting the match to the powder train. One of the weaknesses inhering in the old charge against Germany was the extraordinarily vague character of the kaiser's purpose: he wanted to conquer the world. Apart from the utter absurdity of such a program in the face of the actual distribution of the land and peoples of our earth, no one short of a madman—whose madness moreover, it would have to be assumed, had been instantaneously communicated to sixty-five million subjects—would have begun his difficult and subtle game by jumping on everybody at once. And indeed to add the needed touch of verisimilitude the kaiser was presently declared insane and branded as "the mad dog of Europe." Over against this wholly nebulous German program, to which no single document of the hundreds brought to light since 1918 has given the least substantiality, Professor Barnes places the Franco-Russian plot for certain definite political objects in direct line with the ancient traditions of the two countries. This at once puts the plot in the realm of credibility. But it can become indisputable fact only in the light of the documentary evidence and this our author has marshalled so

effectively that his case must in all its essential features be held as proved.

On June 28, 1914, the expected Balkan crisis was precipitated by the murder of the Austrian heir at Sarajevo, and the Franco-Russian plot immediately began to march. For its labyrinthine unfolding the reader is referred to the text with just this word of encouragement, that he will recall no detective story of his youth which was half as engrossing. Unfortunately the writer will have to content himself with pointing out a few of the more notable circumstances which Professor Barnes weaves into his picture of the Serbian developments. Without the least delay Belgrad accepted the dictation of France and Russia who counselled a public attitude of lamb-like innocence and patience. How this belied the facts becomes apparent when we consider that the evidence is now available which proves not only that the murder of the archduke was hatched by the Serbian military authorities but that the civil government also was fully cognizant of what was going on. Innocent little Serbia indeed! We must now imperatively revise our judgment of the Austrian ultimatum and, as relations go among the countries of this imperfect world, find its demands justified and even moderate. But until the truth should become known, and that might not be till the crack of doom, the Belgrad government on the whispered advice of its two great friends, was pleased to assume the posture of the well-mannered little Sunday-school boy in the presence of the neighborhood bully. But, mind you, only the posture. Three hours before dispatching its meek answer to Vienna the Serbian government issued the order which put its whole army on a war footing; and as much even as twenty-four hours before this Serbian order was given out, Russia under Sazonov's inspiration took its first fateful mobilization measures. Such are the facts. From which we may learn that it is not its hollow public professions which define a government's true attitude but its acts, however secret they may be. No sooner had the murder of the Austrian heir been perpetrated than the acts of both Serbia and Russia looked uncompromisingly to war.

THE KAISER

In successive chapters the roles of Germany, Russia, and France during the hectic July days are reviewed in elaborate detail. Professor Barnes's unusually vivacious style maintains the interest at high pitch, though there is naturally some duplication through the necessity of occasionally taking up the same circumstance from a different national angle. On every page he drives home, never failing to quote chapter and verse, his thesis of the common war guilt of France and Russia and of the innocence in every capital respect of Germany. His vigorously sustained contention regarding the kaiser is that he was indeed ready to give support to Austria in her program of a purely punitive expedition against Serbia, but that when on July 28 he became aware of the danger threatening him from Russia, he withdrew from even this position and made notable and sustained efforts to bring the Austro-Serbian conflict to a close. Never for a moment did he desire a general war and with no least step in that direction can he be charged until the fateful general mobilization order of Russia on July 30 closed every door to negotiation.

Amidst a wealth of matter inviting comment one may not overlook Professor Barnes's analysis of the policy of Sir Edward Grey. This was perhaps his most delicate task owing to the established reputation of the British foreign minister for candor and fair-dealing. But Sir Edward's would be a case not without example in history should it turn out that all of his good intentions did not suffice to preserve him from becoming the victim of a self-produced dilemma. That at least is Professor Barnes's position and until it is disproved by the publication of the British documents which Messrs. Gooch and Temperley are engaged in selecting from the foreign office materials belonging to the period just before the war, it may be regarded as established with reasonable certainty. And what was the Grey dilemma of 1914? This: that while throughout the July crisis he worked for peace in company with Germany, the only power truly disposed to give his efforts support, he also worked for war—unwittingly one hopes but still effectively—by giving express encouragement to Russia in her mobilization program formulated with the single purpose of sabotaging negotiations. Perhaps the verdict of history will go no farther than to set down Sir Edward as a mediocre statesman. For sadly mediocre it surely was to want one all-important thing and yet not to want it supremely enough to subordinate to it, according to a proper scale of values, all other wishes and considerations. It is amazing and deserves to be recorded anew that the purely intuitive judgment of Lord Loreburn, ex-chancellor of England, pronounced as early as 1915 should not differ by a hair's breadth from the opinion culled by Barnes in long and painful study from the documents. Here are Lord Loreburn's memorable words: "We went to war in a Russian quarrel because we were tied to France in the dark." The "dark" refers of course to the private commitment of Sir Edward to the France of the war-plotter, Poincaré.

WILL STAND TEST

The bulk of the book will probably stand the test of time, though it may be conceded that numerous details will be not insubstantially modified by the appearance of material yet unpublished. Should this judgment prove correct, his work will constitute a fine feather in Professor Barnes's cap, for it will pass into history as the first full narrative account by an American of the crisis of 1914 studied from the documents. But the rescue from under a heap of falsehoods of an unexampled event in the history of the world is by the author's own confession only a small part of his purpose. He wishes to contribute to the security of the earth's peoples by showing how in a particular case the peace was broken not by a decree of fate but by the deliberate act of a few men; and beyond that he hopes to promote an international society not driven hither and yon by chance and passion but directed toward a definite goal by the norms of social intelligence. In other words, with a finite historical program he couples infinite social aspirations. About them it is not here the place to speak, except perhaps to say that they depend for their fulfillment on a bewildering mass of circumstances, among which the most decisive would be the miraculous adoption by the coming generation of Professor Barnes's social attitude and faith.

FERDINAND SCHEVILL.

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ILL.

British Table Talk

London, May 25, 1926.

IT IS GENERALLY admitted that the church came worthily out of the strike. The leaders, working together, stood for conciliation with no little firmness and courage. It is even said that the message of the archbishop of Canterbury had a decisive effect upon the policy of the trades union council, when it was discussing the policy of calling off the strike. The sympathetic spirit of the archbishop and his friends made a deep impression upon labor. For once it was not taken for granted that the church would be the chaplain to the state. The inevitable result followed. (See history anywhere!) There was a fight-to-the-finish party in the state, which did not welcome such interference. The message of the archbishop was left at the office of the British Gazette, but it was not published that day. Mr. Churchill forbade it on the ground that there was not room for everything. It was printed however in the Times on Saturday, May 8th; it was despatched as widely as possible by special messengers. The die-hard members of the government did not repress the message, and the net result of the intrigue has been to increase the influence of the church, where it was lowest, and to lower the prestige of Mr. Winston Churchill. One labor leader is reported to have said of the archbishop's manifesto: "It was the turning-point of the struggle." It may be taken as one of the most significant events of the last gray fortnight. If it really means that the church of Christ is beginning to have a voice of its own once more, that would be a momentous fact, which in the end even Mr. Churchill would have to consider.

* * *

The Coal Deadlock

Both the miners and the owners of mines have turned down the proposals of the prime minister which are not essentially different, it is claimed, from those of Sir Herbert Samuel. Mr. Baldwin has rebuked both sides. To the miners he points out that so long as they refuse to consider any alteration of wages or hours, there can be no solution: "So long as this is their attitude," he says, "and in the absence of any practicable proposals from the federation designed to meet the circumstances of the industry, the prime minister does not see that any useful purpose would be served by his meeting you, but he will hold himself available to arrange a further discussion the moment that he is informed that you find yourselves in a position to submit suggestions of the kind required." To the owners he writes, warmly defending himself against the charge that political interference is at the root of troubles in the coal trade. But he points out that what is called "political interference" in the mining industry "has been entirely due to the incapacity, now again so conspicuously shown, of that industry, unlike other industries, to settle its disputes for itself. He deplores your association's apparent inability to recognize that it was quite impossible for any government to have stood aside in matters where the national well-being is so vitally and disastrously affected.

"The essential feature of the proposal laid before you by the government was that both sides should agree to leave the crucial point of the dispute—the figure of minimum percentage on basis in the various districts—to be determined in the last resort by arbitration. This is a principle that has over and over again been accepted by other great industries. It is true that the attitude of the other side has made it at present impossible of application in the present dispute, whatever were the attitude of your association. But the prime minister cannot refrain from the comment that in summarily rejecting the proposal as one that 'seeks to import an element of coercion into the machinery of negotiation,' your association appears to show an inadequate appreciation both of the nature of the proposal and of the gravity of the present situation."

Meanwhile the promise of £3,000,000 which was made in the

government terms will lapse unless an agreement is reached by May 31st. The country as a whole is not a little tired of both mine owners, and the miners' unions at least tired of those who represent them. Both are most stubborn, and there is not much to choose between them in this quality. Even the Times, while it has no sympathy with the miners' slogan, has rebuked with much force the representatives of the owners. I wonder if the coal magnates realize that they are doing more within these days to bring nationalization of the mines into the realm of practical politics, than all the socialist orators could do within a decade. No trade which deals in a vital necessity can say to the state "hands off!" Every day of the struggle means, as it was said in the house, a longer interval before the nation recovers its former prosperity. A strike is a wasting sickness. It means hardship and privation for the miners and their families. There is much however being done to show the compassion of Christian people for them; apart from all political judgments, the nation cannot and will not allow the industrial war to be fought out at the expense of women and children.

* * *

Scottish Church Assemblies Meet

The church of Scotland and the United Free church have held their annual assemblies. The new moderator of the church of Scotland is Dr. John Donaldson McCallum, and the lord high commissioner is Lord Elgin. The moderator has won his place for three excellent reasons, he has worked loyally for foreign missions; he has been an admirable presbytery clerk, and he has "a surpassing influence among the young men of his parish." He has always had his eye upon lads of promise. The moderator of the United Free church is the well-known preacher, Dr. G. H. Morrison of Glasgow. In his address he spoke of a "revival at hand."

"Revivals have come in times of national transition, when new conceptions of society were surging in the minds of men; when new classes, hitherto inaudible and powerless, were rising into power; when the social fabric was rent and torn by forces which, seemingly disruptive and destructive, were really the passionate cry of the human spirit for fair dealing, for personal liberty, for justice. Such was the period of St. Francis. Such the epoch of the Reformation. Such the national condition in the days of Wesley. And the coldest historian admits now that, in an England seething with unrest and with rebellion, Wesley did more to save his country from bloody revolution than all the statecraft of his time. He must be blind indeed who fails to recognize in the prevailing conditions of today the very features which have characterized the great revival periods of history. Therefore do I strongly hold that the first duty of the church today—the greatest service she can render to a divided and distracted country—is not merely to give good advice, not merely to pray for peace and brotherhood, nor to offer ineffectual suggestions, but, recognizing the signs of the times, to have vision, to stand a-tiptoe with expectancy, to give heaven no rest till its windows are opened, by a Hand that is not reluctant, and till, not by might nor by power but by my spirit, saith the Lord, there is granted us a national revival of religion."

* * *

And So Forth

We are beginning once more to take up the thread of European history. A large number of important events took place, while we were in the twilight of the strike. Poland had a revolution; the war in Morocco broke out again; the Italian exchange and the French went to danger-point; the Germans chose Herr Marx. All these events, it is claimed, might have proved far more dangerous if the general strike in England had succeeded. Our steadiness steadied all. . . . There were three or more famous Grenfells a few years ago. One of them, Dr. Grenfell, the Egyptologist, has died at Oxford. He will be remembered for his part in discovering and giving to the world the Logia of Jesus which were published more than a quarter of a century

ago. Among them was the famous saying "cleave the wood and thou shalt find me; raise the stone and there am I." . . . The Whitsuntide holiday was fine and warm; if there were clouds in the sky, there was not much rain, and the people of this sorely-tried nation are the better for the pause. It is the time when the nightingale is reaching its deepest and loveliest notes; thanks to the 'cello of Miss Beatrice Harrison the nightingale sang bravely in Surrey one night last week, and we heard it through the wireless most clearly. But where I live, we can hear the nightingale if we walk a mile, and sometimes the song

"Which made its way

Through the sad heart of Ruth,"

can be heard by ourselves and our neighbors from their windows, or should it be casements?

Come, nation, that hast known the spear,
The thorns that prick, the nails that tear;
Old worlds are dead, new worlds shall be,
Come for the King is calling thee;
Leave with dead things, thy shame and pride,
Arise, He calls thee to His side;
Only a broken race He needs,
Only a contrite people leads.

EDWARD SHILLITO.

[Mr. Shillito is to spend the summer in this country, preaching in Toronto, Detroit and Chicago. He will have three Sundays in Chicago at Kenwood church, of which Dr. Albert Joseph Macartney is pastor.—The Editor.]

CORRESPONDENCE

Challenges the Government's Right

EDITOR THE CHRISTIAN CENTURY:

SIR: Doubtless when this letter reaches your desk it will have on its cover the cancellation stamp of the postoffice department reading as follows: "Let's Go—Citizens Military Training Camps."

Now the postage is duly paid by the sender. What he wants to say is written within. It is not, in this or any other communication, an exhortation to go to a military training camp. By what right does the government add this message? Why should every letter sent through the United States mail become a vehicle of military propaganda, regardless of the convictions of the writer? Does not the payment of postage and conformity to other requirements entitle one to send a letter containing ONLY what the writer wants to say, or must one in order to avail himself of the mails urge the recipients of his letters to go to military training camps? Why not permit makers of automobiles, radios and vendors of patent medicines to stamp advertisements of their wares on the wrappers of our mail? Must one of necessity follow the advice of the telegraph company—"Don't write—telegraph"—if he is opposed to having his letters used as military posters?

Let those who think citizens military training camps are necessary things conduct them if they wish, but I desire to protest against the use of letters I mail as their publicity medium.

McPherson, Kansas.

WILLIAM A. FRAZIER.

"Behind Birmingham"

EDITOR THE CHRISTIAN CENTURY:

SIR: Believing that you strive to practice as well as preach the doctrine of the "open mind," may I state that, in my opinion, the article of your issue of May 27, under the caption, "Behind Birmingham," was an unfortunate blunder and never should have been written? You apparently lack the primary prerequisite for dealing fairly and intelligently with the delicate question of intermingling of races—especially the relation between the white people and the colored folks of our southland. I refer to knowledge that can be gained only by association. I can sympathize with your ignorance, which you have had no opportunity to correct, for I was born and reared in the north, not so very far from your editorial office. But twenty years of residence in the south has enabled me to get the viewpoint of those who understand and love the colored people, namely the southerner. If you had lived in the south as long as I have, you never would have been so rash as to write the editorial to which I refer.

I know and love the colored man. He is an asset, but an undeveloped asset, of the south. He belongs here in the south. He has made marvelous progress in the past two decades, far more so than the Indian of the west. The colored man in the north is more or less of an exotic. He is not understood by the white people. I am a member of the interracial commission, the aim of which is not the obliteration of all lines of race, as you

seem to think, but the fostering of a better understanding and the maintenance of a more creative goodwill between the best element among the white people and the best element of the colored people. Race riots, lynchings, are clashes of race on the lowest level. I have preached in the churches of the colored people, lectured in their high schools, I have many friends among the colored folks—hence I feel that I can claim that which the man of the north lacks—knowledge by association. Theories, that are not grown in that soil, just won't work, in any way, along any line.

You stated that the set of resolutions drawn up by the Methodist preachers of Birmingham were at bottom articulated opposition to the proposed unification of Methodism, north and south. I disagree with you. They are resolutions that any body of citizens, clerical or lay, would draw up, if occasion necessitated it, and approve. The reservation of a section of seats in the auditorium for the colored people, during the convention of the international council of religious education, was not an innovation in Birmingham. That same plan would have been followed in any southern city. You wrote from the basis of certain assumptions—theories—without being conscious of so doing. Why not pack those theories in your grip with your tooth brush and come south and test them out, not for a period of several weeks, but for several years? You will receive a liberal education.

Mr. Alexander was lamentably wrong in his opinion about the jim crow law. He is the only member of the interracial commission, white or colored, who holds to that opinion, as far as I know. The jim crow law is fair and just. The best colored people realize that. I use the word "best" advisedly, for the colored people themselves have a sense of moral and mental values among those of their own race. The jim crow law obligates the white people as well as the colored people. It separates the whites from the colored, as much as it assigns special seats and coaches to the colored people. There is in this community a colored doctor and surgeon. He rides in a Cadillac; he has his own hospital; he owns an office building that he rents out to white people. I know him and admire him. He is one of the most respected citizens of this community. But he doesn't want to sit with the white people in the theatres, in the street cars. Mr. Editor, go down to the "colored colony" in your own city, and put your theories into actual practice, and I am sure that you will soon discover what the lovable, impulsive Theodore Roosevelt learned after he had Booker T. Washington dine with him in the white house—that the solution of the so-called race question lies in the hands of the southerners, and that they alone are competent to solve it. The northern man can't do it, because he doesn't know the colored people. The experience of living in a town in Mississippi, where the colored people outnumber the whites two to one, with no jim crow law, all lines of race erased, would open your eyes to a number of cogent facts. Such a sojourn would offer a most liberal education for the people of the north.

Trinity Episcopal Church,
Clarksville, Tenn.

GEORGE O. WATTS.

Are Community Churches a Denomination?

EDITOR THE CHRISTIAN CENTURY:

SIR: I read with interest your account of the biennial conference of community church workers. I raise a question, however, concerning the denominationalism of such an organization or movement, in spite of resolutions to the contrary.

What constitutes a denomination? Is it not a group of churches with a common idea, organized for fellowship and for the promotion of the idea and for undertakings for the kingdom impossible for the single church alone?

When does such a group begin to constitute a denomination? When did the Christian Science movement become a denomination—when there was one church or ten or how many? How many community churches are necessary to form a community church denomination? How many permanent officers and paid secretaries does it take? Nine hundred independent and federated churches banded together for fellowship and for the promotion of an idea, holding a Biennial Conference (note the difference which the capitals make) with an executive committee of 16 men with an executive secretary and two field secretaries and a financial secretary to raise the money for promoting the organization of community churches—here is all the motive and machinery of a denomination except in one thing—organization for missionary work. This will be the next move, for no Christian church and no Christian movement can be fully Christian and ignore this great phase of Christian duty. At present this is the weak point in the community church movement. When this need is met you will have a full-fledged denomination. I may be accused of being sectarian in my next comment for I call attention to the fact that this denomination so organized exactly duplicates the Congregational denomination which is nothing in the world but a federation of free, self-governing, tolerant, community churches. Every community church is a Congregational church and if every Congregational church should join the community church fellowship and biennial conference there would be nothing incongruous and the identical nature of the two movements might become obvious. Of course Congregationalism is hampered in its unsectarian service by a popular psychology which identifies it with denominationalism. The Congregational church movement has the same big idea of a church broad enough to include all Christians in a community. It offers the fellowship needed for all who have this big idea and spirit.

And it also is organized sufficiently to carry on a great missionary work. In fact some of its mission boards were interdenominational to start with until others withdrew and organized denominational boards.

The Congregational fellowship welcomes the community church movement but calls attention to the fact that we make a team and it is almost too bad to duplicate.

Jacksonville, Fla.

EDWIN C. GILLETTE.

Kindliness and the Creed

EDITOR THE CHRISTIAN CENTURY:

SIR: In your copy of June 3 Dr. Lynch says, "Kindliness as a religion—but what is going to make people kind? They are not kind by nature; they are both selfish and cruel." I take no notice of the latter statement, which is amply refuted by Kropotkin's "Mutual Aid," and many a later book. But the implication of the statement concerning "kindliness" read in connection with the context is that it is called into being by some correct view of Christian doctrine, God, Christ, etc. As a matter of fact is this correct? Was it so in the Middle Ages when Europe was dyed with blood? If "conduct is always the result of creed," the Christian nations of the earth, which have been, and are, the most warlike, must have laid hold of the wrong creed.

Surely if "kindliness" is taught and practised to both man and beast in any religion it is in Buddhism. The "art of being kind," for it is an art in its finest sense, can only be taught by directly teaching it quite apart from any complicated doctrines, and

exemplifying it in the whole of one's life, individual, national, international.

Des Moines, Ia.

HENRY J. ADLARD.

Clarifying South Africa's Action

EDITOR THE CHRISTIAN CENTURY:

SIR: In The Christian Century for June 3 I find your editorial comment on the passing of the Color Bar bill by the South African parliament. Your comment indicates that you have confused the Color Bar bill with the Class Areas bill. The class areas bill is the one aimed at curbing the progress of the Indians in South Africa and shutting the door of economic and political opportunity in their face. It proposes to limit their residence and their commercial activity to certain areas, especially the coastal areas of Natal, where they are most numerous. It also makes provision for what amounts to confiscation of trading rights, as fast as leases expire. It is these provisions that have caused thoughtful people amongst the white population to speak out for more careful consideration of so great an issue. This bill has been postponed and the government has agreed to a conference with representatives of the government of India, a course which has been demanded by the Indian community since the bill was first gazetted and which had been refused up to about a month ago.

The color bar bill which has passed and become law has reference to the native population. The mining regulations contained certain provisions limiting the use of native laborers to the unskilled tasks and making it illegal to employ them in skilled capacity, no matter what degree of skill or intelligence they might possess. This regulation was a few years ago declared by the courts ultra vires the act under which it was promulgated. The labor party, jealous of the encroachment of native labor on "white jobs," has endeavored ever since to get a color bar bill passed, and now the government has yielded to the demand. But the bill goes beyond the mining regulation and places on the statute books a sweeping law, which if enforced will prevent native industrial progress in all industries, except such as they may be able to establish under entire native control and in the native territories. This measure was passed by the house of assembly last session, but it was thrown out by the senate. It was reintroduced this session and was again thrown out by the senate after having passed the house. This required a joint sitting of both houses and it is this joint sitting, invoked for the first time in the history of the union, which has passed the color bar bill. Representations were made by the interracial conferences and a petition was circulated asking that natives might be heard through counsel at the bar of the house, but all was of no avail. The bill, so iniquitous in its provisions as to have twice met defeat at the hands of the senate, has become law.

Amherst, Mass.

JAMES DEXTER TAYLOR.

Contributors to This Issue

FRANCIS J. McCONNELL, bishop of the Methodist church resident in Pittsburgh, Pa.; author "Is God Limited?," "Public Opinion and Theology," etc.

EDGAR DEWITT JONES, minister Central Christian church, Detroit; author, "The Tender Pilgrims," etc.

WILLIAM McCALLUM CLOW, principal and professor of Christian ethics, United Free church college, Glasgow; author, "The Day of the Cross," "Christ in the Social Order," etc. Dr. Clow is one of twenty-five distinguished British preachers who are contributing sermons to The Christian Century during the present year. This is the eleventh sermon in the series.

FERDINAND SCHEVILL, professor of modern history, University of Chicago; author, "Political History of Modern Europe," "History of the Balkan Peninsula," etc.

NEWS of the CHRISTIAN WORLD

A DEPARTMENT OF INTERDENOMINATIONAL ACQUAINTANCE

Father and Sons Called To One Church

The Euclid Heights Presbyterian church of Los Angeles has had an unusual experience in having as its pastors four members of one family, the Rev. Luther B. Cross and his sons, Laurance, Robert and Frank. Several years ago the Rev. Laurance Cross accepted a call to the church. The Rev. Robert Cross became associated with him, but later went to a

pastorate in Oakland, Cal. Still later a call was extended to the Rev. Frank Cross, who is now the pastor of the church. At the last congregational meeting the father of the three ministers was elected honorary pastor.

Toronto Pastor Accepts English Pulpit

Dr. J. T. Wardle Stafford of the Metropolitan United church, Toronto, has ac-

cepted a call to the leading Wesleyan church of Bristol, England. Dr. Stafford, before coming to Toronto, where he served for three years, was among the most prominent Methodist preachers in Great Britain. He served one term as president of the British Wesleyans.

Church Leaders Greet Swedish Prince

Crown prince Gustavus Adolphus of

The Presbyterian General Assembly

NOT SINCE the beginning of the fundamentalist controversy in the Presbyterian church, seven years ago, has a general assembly convened in such a mood as that which characterized the gathering in Baltimore on Thursday, May 27. Mingling with the commissioners before ever a session was held, one could sense that the partisan spirit of recent years had been greatly mollified. There was little evidence of that sort of political machination which had scandalized the past three or four assemblies, and impelled Mr. W. J. Bryan to withdraw from a fundamentalist caucus at Columbus a year ago with the declaration, as the story goes, that he had never seen anything like it in all his political career. That there had been efforts at soliciting votes for moderator months before this assembly convened was known, but the publication of one of the soliciting letters in a denominational paper had the effect of putting a quietus on such methods, and many a commissioner was found after arrival at Baltimore who had not yet decided his choice for moderator.

RELIANCE IN COMMISSION

Touch almost any commissioner with an inquiry as to what was going to happen in the assembly: his reaction would be an expression of impatience with dissension and hope for peace. And if he were asked his opinion as to the prospect for peace, he would assert his belief that the commission of fifteen appointed last year to consider and report on the "purity, peace, unity and progress" of the Presbyterian church would present a report whose effect would be to cause the sharp outlines of the controversy to disappear.

The existence of this commission was the ground of everybody's confidence. Composed of fifteen of the most influential minds of the church, including at least two pronounced fundamentalist leaders—Dr. Lapsley A. McAfee and Dr. Mark A. Matthews—the great body of commissioners had shifted from their own shoulders to the commission's shoulders the responsibility of providing a formula of reconciliation and unity. This commission, appointed as a forlorn hope in the desperate hour of threatening rupture at the end of last year's assembly, had held four meetings during the year. Before it there had appeared many church leaders, representing all parties to the controversy. Various aspects of the dis-

turbing situation had been assigned to subcommittees for investigation and report and the entire commission had worked on the basis of these.

It had been finally announced that the commission would make a unanimous report. But what that report would be was kept a faithfully guarded secret by the fifteen members. No one in the lobbies of the hotels ventured a guess as to the nature of the report. But the simple fact

that a group of leaders, known to be men of strong individual convictions, representing all angles of the controversy, had reached unanimity on their report produced a psychological effect upon the assembling commissioners which wholly exorcised the spirit of partisanship from amongst them. Until this report should be presented there was little disposition to talk of either fundamentalist or modernist prospects.

The Opening Day

A VISITOR to the general assembly of the Presbyterian church is impressed from the moment of his first contact with it that it is no merely casual and superficial gathering. It is large enough to be august, but not so large as to be ruled easily by mass psychology. It is probably the nearest approach to a democratic assembly in our entire church life. This is no fortuitous gathering of individuals who happen to be interested. It is a parliament of representatives who are invested with the welfare of their whole church. They are charged with responsibility and they are conscious of power.

A MASCULINE AUDIENCE

From the opening session at which the moderator's sermon is delivered and the communion celebrated, to the most heated debate or the routine procedures of business, one feels the presence here of the great constituency of Presbyterianism which finds an organic voice in what is said and done. Unlike many other church conventions, there is little account taken of the "gallery." A place is provided for visitors, but not for many. At the first session the provision for visitors is practically nil. This session is held in a church, the famous Brown Memorial. All the seats are reserved for the commissioners—917 of them—with a very few left for special visitors.

It is a masculine audience. There are no women commissioners. The session is a service of worship. The central events are to be the retiring moderator's sermon and the communion. But the singing is no less memorable. There is no choir. And—God be thanked—that impertinency, a song leader, is not here to divert the attention from the hymn to himself and his irrelevant antics. The people just sing. And they sing noble hymns, beginning at the first stanza and continuing to the last

stanza. You get the feeling of strength, of depth, and in your enthusiasm you wish that they would sing more and yet more.

THE MODERATOR'S SERMON

Dr. Charles R. Erdman, of Princeton theological seminary, was the retiring moderator. He preached on the text, "Ye shall receive power when the Holy Spirit is come upon you, and ye shall be my witnesses." What other text has been used so many times as this on such occasions? Probably none. One wonders on hearing it announced what fresh message it can now be made to yield. It is a brave preacher who dares to risk himself with a text already so much expounded. Through half the sermon you hear the commonplaces of interpretation, but as you follow there steals upon you the sense that the preacher is driving straight for some uncommon insight, that what he has in mind to impart is something of his very own. And it comes to pass that the sermon as a whole, without making the slightest direct allusion to the present controversy in the church, or to any other current problem or issue, has produced an atmosphere in which the whole controversy is transformed with a new spirit. There is something Johannine in the influence of Dr. Erdman's words and temper, and you wonder how it will be possible for factional controversy and unlovely charges to find place in a gathering launched with such grace on the level of spiritual unity.

"A man who is factious and causes separations among Christians shows that he is out of fellowship with Christ and is not controlled by his spirit," said Dr. Erdman. "A divided church is always spiritually weak and impotent. Fair, frank and kindly discussion of divergent views is stimulating and helpful," he went on, "but

(Continued on next page)

Sweden was the guest of honor at a luncheon held in New York city on June 5 by the continuation committee of the American section of the Stockholm conference, the church peace union, world alliance for international friendship and the federal council of churches. Dr. William P. Merrill presided, Bishop William T. Manning pronounced the invocation, and addresses were made by Dr. S. Parkes Cadman, Dr. Arthur J. Brown and Mr. Robert Fulton Cutting. In his speech the prince paid high tribute to the work of the federal council of churches. He spoke of the tremendous impression made upon the Scandinavian countries by the

Stockholm conference. "In Stockholm," said the prince, "I had the opportunity of saying that, as far as I could see, unity and cooperation does not imply uniformity. On the contrary, the manifold gifts represented by so many countries and traditions and confessions make the whole aspect of such a cooperating Christianity more true, more like a beautiful harmony enriched by many parts. But the walls of narrow sight, of prejudice, of misunderstanding must be pulled down."

Leaves Famous Church For Florida Faculty

Dr. Charles A. Campbell, for nine years

pastor of the First Presbyterian church of Elizabeth, N. J., has resigned. For a time at least Dr. Campbell will serve as a teacher in the field of biblical literature at Rollins college, Fla. The church whose pastorate Dr. Campbell is leaving dates from 1664.

Methodist Benevolences Show Gain

The benevolent funds of the Methodist church at the close of the fiscal year on May 31 had reached a total of \$8,119,539. This provides an increase of \$220,294 in distributable receipts for next year's work in the denomination. A meeting of the

THE PRESBYTERIAN GENERAL ASSEMBLY

(Continued from page 784)

bitterness, dogmatism and temper are destructive of spiritual power. It would be a blessing to the church if no man were allowed to debate Christian doctrine unless he possessed a sense of humor, common sense and brotherly love. Even in the days of doctrinal discussion there may be too little study of the Bible. There is a tendency to assume that we know what the Bible teaches and then to show how this agrees or differs from our view of the truth. There is some danger of taking for granted that one has the right interpretation of scripture and of then concluding that all who hold different views are heretical. There are men who need to cultivate more modest views of their own infallibility. We should plead for a revival of careful, critical, spiritual study of the

Bible. If accompanied by friendly conferences, this would greatly increase the spiritual power of the Christian church."

Perhaps this moderatorial message is a foretaste of the spirit that is to characterize all the sittings of this 138th general assembly! The communion follows. It is administered with severe simplicity and with reverent dignity. A hymn is sung, "Spirit of God, descend upon my heart," a formal motion is made to meet at 2:30 at the Lyric theatre, the benediction is spoken, and the assembly of commissioners passes out into the church-yard and the sidewalks to exchange greetings, to comment on the moderator's sermon, and to discuss the candidacies for the moderatorship upon which decision is to be made at the afternoon session. Is it a lull before storm?

Bryan and no doubt Mr. Bryan would have been the spokesman of the Thompson candidacy this year had not death taken him away.

MACARTNEY SEEKS A TEST

Dr. McAfee was offered as a candidate by Rev. Clarence E. Macartney, the acknowledged leader of Presbyterian fundamentalism. By what proved to be a perverse strategy, Dr. Macartney staked his cause frankly on the decision of the assembly with respect to his candidate. His opening sentence was: "I come not to nominate a man but a just and sacred cause, the preservation of the government and the purity of doctrine of the Presbyterian church." He used one-half his time in developing the thesis that there were grave issues "which put the church as a witnessing church in jeopardy." It was important that this assembly should disclose its purpose to stand square for the historic standards and blood-bought doctrines of the church by electing Dr. McAfee. His candidate did not ask for votes on the basis of any coalition or compromise. He was an out-and-out fundamentalist.

Seconding speeches were made for both candidates. The vote was then taken by "voting sections," into 26 of which the assembly had been grouped. Dr. Thompson won by 535 votes to Dr. McAfee's 382.

The little drama that followed was as neat and felicitous a relinquishment of authority by one man and its assumption by another as could be imagined. Dr. Thompson was escorted to the platform amid cheers, to be greeted by Dr. Erdman. The latter admitted that while he "deeply regretted the necessity of resigning this office," there was no man to whom he would rather transfer it than Dr. Thompson. He knew that the purity of the church was safe in the hands of "a United Presbyterian who had been adopted by us." The peace of the church was secure because Dr. Thompson had a sense of humor, and "the progress of the church is sure because you are succeeding me." As he handed over the gavel Dr. Erdman said, "A united church supports you."

FOR LAW ENFORCEMENT

While the cheering assemblage stood, the new moderator raised his hand to command silence and offered a prayer. (Continued on next page)

The First Test

AT THE LYRIC THEATRE, an ideal hall for such a convocation, the main floor flanked by two long tiers of slightly raised boxes being just the right size to hold all the commissioners, the hour of 2:30 found every commissioner in his seat and the galleries packed full with about a thousand visitors. Clear across the front from side to side there was stretched a continuous table for the press, with seats on both sides of the table and printed placards containing the names of religious and secular journals whose representatives had desired reservations. These two rows of writing men gave evidence of the public interest in the proceedings of the general assembly and, with not a seat vacant, of the intense interest in this particular session.

A moderator was to be chosen.

This act is the first test of strength between fundamentalists and tolerationists. We say tolerationists rather than modernists, for modernists in the Presbyterian church are a small minority. Presbyterianism is dominantly conservative. Moreover, the issue has never been joined between modernism as such and fundamentalism. Modernism does not care to force such an issue in Presbyterianism or anywhere else. Not alone because of its numerical minority, but because of its genius. Modernists have no desire to put fundamentalists out of the church. It is fundamentalists who desire to put modernists out of the church. Therefore the candidacies for moderator signified nothing

at all as to the relative strength of modernism and fundamentalism, but they signified much as to the relative strength of fundamentalism and tolerationism.

CANDIDATES BOTH CONSERVATIVE

Both candidates were conservative. The difference between them on the current controversy was that one was for the unity of the church despite its theological differences, while the other was for the unity of the church on the basis of an absolute standardization of the conservative theology. Dr. William O. Thompson, who recently retired from the presidency of Ohio State university after 26 years of service, represented the first point of view, and Rev. Lapsley A. McAfee, pastor of the First Presbyterian church of Berkeley, Cal., was put forward as representing the second point of view.

It was interesting to see how quickly the assembly dived into the business of electing a moderator. Dr. Erdman's gavel had not fallen ten minutes before Rev. Roy E. Vale of Oak Park, Ill., was walking down the long aisle from the extreme rear of the hall to take the platform for the first nominating speech. He announced Dr. Thompson, setting forth among his many virtues the fact that during his long regime as university president he had not only kept his status but fulfilled the vows of a Presbyterian minister. Dr. Vale reminded the assembly that Dr. Thompson was the candidate preferred last year by William Jennings

world service commission of the church will be held in Chicago, June 29-30. In this a larger group of leaders will be present than has been gathered for several years. An attempt will be made to formulate a program for advance in missionary giving and the support of all benevolent enterprises.

Japan Proposes New Religious Law

Before these words can be printed it seems likely that Japan will have enacted a law controlling all religious organiza-

tions. The principal features of the proposed law are reported to be: first, that the law will apply to Shintoism, Buddhism and Christianity, with the possible addition of other religions as may be specified by imperial ordinances; second, should a doctrine be recognized as one against order and peace or against the duties of a subject of the empire be propagated, or a religious rite of such character be performed, the government may prohibit the propagation of such doctrine or the performance of such rites; third, shrines, temples, churches and other reli-

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When the people resumed their seats Dr. Thompson spoke a few sentences of gratitude, declared himself "an unquestioned Presbyterian, whatever that may be," and drew from his pocket a prepared statement which he said he wished to be his first official announcement. It proved to be a declaration in support of the constitution of the United States, including the eighteenth amendment and the Volstead law for its enforcement. This brought the house to its feet again in long continued applause.

There had been no ceremony, not much

excitement, and the only significance attached to the election was what it revealed as to the possibility of the fundamentalists being able to carry out extreme measures when the crucial issues later arose. That possibility now seemed more than ever remote. The staking of the fundamentalist cause on the McAfee candidacy by the leader of the right wing, sent everybody from the hall on this Thursday afternoon with the conviction, in the light of the moderatorial vote, that fundamentalism would be impotent in this assembly to execute any drastic reactionary measure.

A Magna Charta of Toleration

MEANWHILE, all discussion of those matters which were troubling the Presbyterian Israel was repressed by the expectancy with which everybody was looking forward to the report of the commission of fifteen. It was generally assumed that there was no use having individual opinions until the recommendations of this commission should be disclosed. Friday afternoon had been set down as the time for hearing the report. It was to be read, but there was to be no discussion until the following Monday afternoon.

BACKBONE OF PRESBYTERIANISM

On Friday afternoon the galleries and the press table were again filled. Moderator Thompson asked that the members of the commission come to the platform and occupy the rather special looking chairs arranged in a line directly behind him. When the last of the fifteen chairs was occupied the line looked like the backbone of American Presbyterianism. There were Rev. Henry C. Swearingen, of St. Paul, chairman; Rev. Prof. Alfred H. Barr, of Chicago; Rev. Hugh T. Kerr,

of Pittsburgh; Rev. Mark A. Matthews, of Seattle; Rev. Lapsley A. McAfee, of Berkeley, Cal.; Rev. H. C. Rogers, of Kansas City; Rev. William O. Thompson, of Columbus, O., the new moderator; Rev. E. W. Work, of New York city; Dr. John M. T. Finney, of Baltimore; Judge John H. DeWitt, of Nashville; Hon. Edward D. Duffield, of Newark; President Cheesman A. Herrick, of Philadelphia; Hon. Nelson H. Loomis, of Omaha; Hon. Nathan G. Moore, of Oak Park, Ill., and Dr. Robert E. Speer, of New York city.

The moderator announced that Dr. Swearingen had been requested by the commission to read its report to the assembly. Printed copies were then distributed, and the reading was begun. Turning away from the amplifier, Dr. Swearingen's clear articulation carried to the remotest corner of the house. As a feat of eloquent, accurate, and effective public reading it would have been hard to imagine a more impressive exhibition than that with which the period of the next hour and a half was filled. The assemblage followed fascinated.

(Continued on next page)

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gious buildings may be used for the purpose of teaching religious doctrine, and performing rites in accordance with the regulations of the respective religions and also for educational, charitable and social purposes. Certain Japanese Christian leaders are said to have taken exception

to this law because it is felt that it does not treat Christianity as on a parity with Buddhism and Shintoism. It is not clear, however, that if enacted the law will in any serious way interfere with the work of the Christian churches. Such, at least, is the government's contention.

Noted Speakers Announced For Lakeside

The program for the annual Bible conference conducted at Lakeside, O., shows that among the speakers this year will be Dr. Frederick W. Norwood, of the City Temple, London; Dr. Charles Stelzle, of

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The report was a masterly product, both in its content and its strategy. In its content, because it manifestly represented a serious effort to go deep enough down to interpret the controversy intelligently. In its strategy, because it left undetermined the application of its own principles to certain concrete situations and asked for another year in which to make its report on those.

If there has been produced in the last two decades an ecclesiastical document of greater worth and significance than this it does not now come to mind. It would not be unduly greatening it if it were christened the Magna Charta of Toleration in American protestantism. Accepting its responsibility to inquire into "the causes making for unrest in the church," the commission analyzes these causes in the following manner:

The report considers those general movements and tendencies which make for unrest not only in the churches but in all the thought and life of the nation and the world. "The modern world is feeling its way. The church is living in this modern world. There is a vast opportunity as well as a vast danger." These general tendencies have contributed to unrest in the Presbyterian denomination, as in all others, through the so-called conflict between science and religion; the naturalistic or materialistic views of the world which threaten and would destroy the scriptural view of God and Christ and the gospel; the divergent interpretation of religion in terms of the immanence or the transcendence of God; the failure of religious teaching in home and school, the temper of youth, and widespread discontent with established ideas and practices; and changes in the meaning and use of language bringing about diverse understandings of the same words, causing confusion, uncertainty and discontent.

TWO TYPES OF PRESBYTERIANS

Moreover, certain causes of unrest have come down from Presbyterianism's past. It is held by some that there are two

types of Presbyterianism implicit in the Westminster confession itself, and that old school and new school are both self-perpetuating forms of Presbyterianism. The present conservative and liberal elements in the church, it is held, represent these old divisions. Both wings, in equally good conscience, declare their loyalty as well as their evangelicalism. There is distrust between the two elements. Some feel that the differences are not too great to be comprehended in the church. Others feel that they represent irreconcilable divergences.

Acute causes of unrest arise in the realm

of constitutional and administrative questions. Here the outstanding question relates to the authority of the general assembly in relation to the presbyteries in such matters as deliverances concerning doctrine, and the licensing of candidates for the ministry.

All this unrest, the report goes on to say, is irritated by unfair and untrue statements made in speech and in printed publications. "Whether or not these be actionable under the laws against slander and libel, they are in clear violation of the injunction of the church. If we are to

(Continued on next page)

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nooga, Tenn., and Mrs. Dan B. Brummitt of Chicago.

Methodist Bishops Would Guard Against Race Bar

Warned by their experience at the banquet during their recent meeting at Washington, D. C., the board of bishops of the

Methodist church has unanimously adopted a resolution declaring it to be their desire that in the future no invitation to social functions be accepted unless the invitation is broad enough to include every bishop of the church. At the Washington banquet given in honor of the Methodist bishops, no places were re-

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have peace and purity in the church all slander and misrepresentation must be brought to an end."

In its discussion of the constitutional power of the general assembly, the report used much of the same historical material and moved on much the same plane as did the editorial on "What is Disturbing the Presbyterians?" which appeared in *The Christian Century* of May 13, 1926. But in its treatment of the principle of toleration as a constitutional principle of the Presbyterian system will probably be found the most distinctive and vital contribution of the entire document. That tolerance itself is a law of the church, as much as any doctrine, has never before been made explicit. The subject is so im-

portant that it deserves far more attention than can be given it in this account of the commission's report. We shall have occasion to recur to it editorially at a later time.*

A wave of feeling swept the assembly with the completion of the reading. At many places during the reading there was applause. The general feeling was that the commission had produced a consummate document. The reporters secured interviews with recognized leaders of the controversy such as Dr. Macartney and Dr. Henry Sloane Coffin. The report seemed profoundly to impress, if it did not fully satisfy, all the opposing leaders. It was to be debated on the following Monday afternoon. One of the great days in Presbyterian history impended.

Dr. Macartney and Prof. Machen of Princeton contributing editors, certainly would include that paper in its condemnation. Dr. Kennedy had left the press table on Friday when the printed report was distributed, not remaining for the reading

(Continued on next page)

Unity Triumphant

WHEN MONDAY CAME the galleries were again packed and there were no vacant chairs at the reporters' table. Again, also, the fifteen members of the commission sat in a row in the special looking chairs on the platform behind the moderator. Dr. Swearingen, speaking for the commission, announced that no member of the commission wished to speak. Apparently, no one else seemed to desire to debate. The moderator hesitated to put the question on the adoption of the report without any discussion. Finally a commissioner from California moved that the section devoted to slanderous and libelous statements be stricken out as everybody, he said, was applying it to a par-

ticular journal and, according to the speaker, it would do harm and not good. The motion finally got a second after a long delay in soliciting one, and when it was put it was defeated with only a single voice raised on its behalf.

It was generally accepted among the commissioners that the paragraph on libelous statements, if not intended specifically to apply to the Presbyterian, the fundamentalist paper published in Philadelphia, of which Dr. D. S. Kennedy is editor, with

* Meanwhile if any reader desires a complete copy of this report of the commission of fifteen he would no doubt be favored with a reprint of the same by sending to the *Presbyterian Advance*, Nashville, Tenn., or the *Presbyterian Banner*, Pittsburgh, Pa., both of which papers are, we understand, publishing it in full.

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Student Religious Society Disbands

The Student federation of religious liberals, which has included young people from both Unitarian and Universalist churches, has voted to pass out of exist-

ence on July 1. The fellowship represented an attempt to merge denominational interests but the merger has evidently not been a complete success.

Majority of Sunday Schools In the Country

There were 144,450 Sunday schools in the United States in 1922. While study

of Sunday school work is generally conducted in terms of the large city schools, as a matter of fact, the great majority of the schools are located in the open country or in villages with a population of 1,500 or less. Were all of the large schools disbanded the Sunday school enrolment of the country would not be alarmingly reduced. The average enrolment in the

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by Dr. Swearingen. He was not seen in his place on Monday when the report was being discussed.

DR. MACARTNEY TAKES THE FLOOR

Another hesitant delay by the moderator. Just as the question was about to be put to vote, Dr. Macartney stepped to the front of the platform. He praised many features of the report, but objected to the section which asserted the right of a general assembly to reverse the ruling of a previous general assembly. "This," said he, "gives gratuitous encouragement to the presbytery of New York, whose members, on the basis of this statement, will reason that, though the assembly of last year declared with finality on the case of a candidate who was not able to affirm belief in the virgin birth, a new case brought to a new general assembly might be decided differently. Presbyteries holding what many consider 'loose views' will openly flaunt this doctrine in our faces when a protest is made. They will be defiant when there is something about the question still open." Dr. Macartney spoke with great ability. His ten minute period was extended to twenty by vote. He moved to strike out several sections dealing with the point he raised and the section asking that the commission be continued another year.

When Dr. Macartney sat down a commissioner from the rear was recognized. As he came to the front the moderator announced him as Rev. Albert J. McCartney of Chicago, "not to be confused with his brother who has just spoken." (The brothers spell the family name differently.) Here was the making of a drama, indeed. The Chicago McCartney, arrived at the platform, began thus: "Mr. Moderator, fathers and brethren, and brother Clarence."

It brought down the house.

Beginning again, he said: "Clarence is all right, friends. The only trouble with him is that he isn't married. If that old bachelor would get married he would not have so much time to look after other people's theology. I am for this report from cover to cover, not so much for what it says or does not say, as for the spirit that pervades it." He then told of his mother's habit in the old Pennsylvania home of singing to Clarence and himself their favorite songs after they had said their prayers at her knee. She sang "Rock of ages" for him and "There is a fountain filled with blood" for Clarence. "We did not know what those words meant then, but we both professed the same Christianity. If our mother should come back to us now, I am sure there would still be room at her knee for us both.

And I believe there is room for him and for me, for all of us, at the altar of this mother church of ours."

The applause—a mighty storm of it—came through tears. Everybody was touched. A few other speeches were made, mostly inconsequential. Then Dr. Swearingen asked that Dr. Mark A. Matthews, of Seattle, speak in behalf of the committee. When the "Tall Sycamore of the Sierras," a titanic leader among fundamentalists, stood forth in a generous plea for peace and unity, everybody knew that the backbone of Presbyterian fundamentalism was then and there broken.

The vote was overwhelming against Dr. Macartney's motion. Then followed a vote on the adoption of the report as a whole which was carried with a thunderous roar, and was opposed by but a single "no" from a remote corner.

With the peace movement under such momentum it was a foregone conclusion that the charges brought by Dr. Buchanan, a fundamentalist minority member of the New York presbytery, against his own presbytery for being "in rebellion" against the general assembly would be dismissed. And they were dismissed on Tuesday, and Dr. Henry Sloane Coffin, New York modernist leader, was reelected to membership on the board of foreign missions.

PRINCETON SEMINARY

But it was not so certain that the Princeton seminary situation would be disposed of so easily. The subject was the cause of much anxiety among the commissioners, involving as it did delicate matters of personal relationship among members of the faculty. Professor J. Gresham Machen is the storm center at Princeton, having been lately elected to the chair of apologetics and Christian ethics. A committee report called for an investigation of conditions at Princeton. This, after some startlingly frank speaking by members of the faculty and board of directors, the assembly voted to hold. No objection was made to Dr. Machen's scholarship, but the investigators are charged with discovering whether or not

the teacher is temperamentally unfitted for such a chair.

Thus with one week's labor the 138th general assembly of the Presbyterian church of U. S. A. came to its close, most of the commissioners going to their homes with a sense that the spectre of division which has haunted the church for the past seven years had at last been effectually banished.

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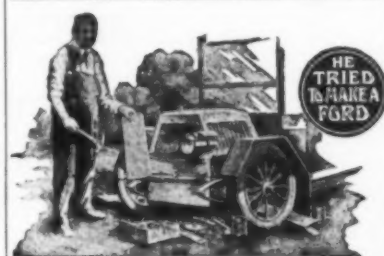
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Offer Prizes for Hymn Tunes

The Homiletic Review conducts an annual contest in hymn writing. The first prize this year went to a hymn written by Prof. H. H. Tweedy of the Yale divinity school, the second prize to Rev. Harry W. Farrington, of New York city, and the third prize to Mr. H. R. MacFadyen of Old Hickory, Tenn. The magazine now offers an additional prize of \$50 for tunes for each of these three hymns. Complete details of the offer can be obtained from the editors.

Australian Churches Discuss Reunion

The New Outlook, organ of the United church of Canada, says that the question of church union in Australia is again under discussion. The previous union between Methodists, Presbyterians and Congregationalists fell through because of the intense opposition of a Presbyterian minority. "Since then," says the Canadian paper, "conferences have been held between representatives of the churches mentioned, together with the Anglicans, and as a result a council has been formed designated the Joint Australian Council of Churches Contemplating Reunion. A session of this council held in Melbourne recently formulated deliverances on some important subjects of general concern, including Sunday ob-

servance, marriage, and industrial relations. A standing committee was appointed to investigate the origin and history of the doctrines, practices and institutions of the churches represented in the council, and to act as a board of reference on such historical questions as may be submitted to it. The committee consists of Dean Hart, Dr. Micklem, Professor Angus, and Principals Thatcher and Griffith. The archbishop and bishops of the Anglican church, together with the heads of the other churches, were requested by resolution to organize local conferences for the purpose of studying the question of reunion and promoting cooperation in the common interests of the kingdom of God."

Calls Methodist Union Action "Dry Swim"

As previously reported, the recent general conference of the southern Methodist church treated the question of unification with the northern church by providing for a commission which should study the question but which should hold no communication with any other church. In commenting on this action, the Northwestern Christian Advocate, Methodist weekly published in Chicago, sums it up in these familiar words:

"Mother, may I go out to swim?
'Yes, my darling daughter;
Hang your clothes on a hickory limb,
But don't go near the water!'"

London Bishop Names Human Fears

After forty years in the ministry, the bishop of London has determined the six

fears which he says chain down and oppress the human race. In a recent sermon preached at Christ church, Westminster, the bishop names these as the fear of death, the burden of unacknowledged and unconfessed sin, the haunting temptation which goes on year after year, the darkness of doubt, the sense of being enslaved by a creed, and an extraordinary inexplicable melancholy. The bishop said that as a young man the fifth fear on his list had almost kept him from being ordained.

BOOKS RECEIVED

- Jesus The Nazarene, by Maurice Goguel. Appleton, \$3.
The God of the Liberal Christian, by David Sommer Robinson. Appleton, \$2.
The Passing and the Permanent in St. Paul, by H. Bullock. Macmillan, \$1.75.
Jack in the Mountains, by James F. Crook. Page, \$1.75.
Picturesque Interviews with Jesus, by Rollin H. Walker. Methodist Book, 75 cents.
The Fairy of Intra, by Johanna Spyri. Lippincott, 75 cents.
Saint Anthony of Padua, by Ernest Gilliat Smith. Dent, \$2.50.
The Music of the Spheres, by Florence Armstrong-Grondal. Macmillan, \$5.
Old Churches and Meeting-Houses In and Around Philadelphia, by John T. Farris. Lippincott, \$6.
The Story of the Swedenborg Manuscripts, by S. C. Eby. New-Church.
Religion in the Philosophy of William James, by Julius Seelye Bixler, Marshall Jones, \$3.
R. L. S. and His Sine Qua Non, by Adelaide A. Boodle. Scribner, \$1.50.
The Business of Living, by E. M. Lawrence Gould. New-Church, \$1.25.
Old Testament History, by George Carter. Oxford, 85 cents.
The Seasons in a Flower Garden, by Louise Shelton. Scribner, \$2.

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6. A Bibliography for Elementary Workers in Religious Education, by Prof. Alberta Munkres, et al.
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